

\$3.00 PER YEAR IN ADVANCE **Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.** **[SINGLE COPIES EIGHT CENTS.]**

S. S. JONES, PUBLISHER AND PROPRIETOR. **CHICAGO, OCTOBER 2, 1869.** **VOL. VII.—NO. 2.**

Literary Department.

For the Religious-Philosophical Journal.
PAME.

Dictated by the spirit of Mrs. Isaac MEXTER, and written through the mediumship of Miss JULIANA SCOTT.

What is it? The foam of a treacherous wave,
That swiftly is hurled to its untimely grave:
An exhalation of want and of guile,
That goeth the heart with its fabled smile.

At times it is bright—and at times it is cold—
For virtue, or honor, or weary gold;
And its glory indeed may be found everywhere,
As a head-dress denotes that a hero sleeps there.

Deeds black and unwholesome have borrowed her name,
Aye, baseness and crime, and a life full of shame;
While unwholesome thoughts by her torches were lit,
That as ghosts, through the able of her grand dome
now sit.

The passionate will and a certain earnest,
Like the flowers that are torn in a volcano's breast;
Whose ravishing glow, all their feelings consume,
Not the flame that would brighten the spirit illumine.

The dangerous rush of the lava's swift heat,
Whose eruptions, in anger, their glories unveil;
The ahaunting glow of so belittling a bliss,
We eagerly grasp it that none may miss.

And we get all at stake in this desperate play,
And we plot in our madness this perilous way,
Till conscience reproaches us (righteous and just),
And backward we gaze with shame and disgust.

Ah! the forsaken was sweet—'tis reflection the same!
No; bitter feeling and far greater the stain,
And well I remember the hours of remorse
When a vision would rise in the shape of a dream.

And onward it swept o'er life's glittering shore,
With its fair, dazzling light and its shadows between,
When it struck in its solley fell many a year
Of pain and of pleasure, of hope and of fear.

Or is soul I would walk to that bright land of love,
When the dim gleams I caught of those regions above,
And from its anguish half uttered a prayer
For a balm to my heart with its passions severe.

Thou knowest, oh God! that my soul, as I weep,
Is as pure as the waters that roll o'er the deep;
Thou knowest, and here at Thy bar I now lay
The time of my soul, and her innocent way.

I have come, Father, with my wrong and my ill,
On Thy throne giving to my passion to still;
And here let me dream as in days gone before—
Let me linger, oh Father! and a child be once more.

Oh! I know that for gold and a worthless reward,
I have craved with my feet a most glorious crowd—
Such rewards as are won by the angels of light,
That sparkle in Julia's proud temple to-night.

Let me rest from the tumult that brightened the past,
Over whose very joy a bleak haze is cast;
Let repentance, oh Father, and tears that now flow,
Wash the purple stain white as the white driven snow.

Oh, listen dear Father! I hope doth forsake,
And envelop in darkness my soul doth awake,
If indeed Thou art love, as 'tis said, do impart
One spark of Thy bliss to my still bleeding heart.

Hark! what's there on the breeze above,
Tis a lovely refrain from a halm-breathing song,
And it dries all my tears as enraptured I listen—
It has faded my pale cheek and my brow it has kissed.

And a spirit's breath sweeps o'er a re-vegetated plain,
And I feel as in childhood his presence again,
Whose low tender darkness, whose love never slept,
And who vigilantly watch o'er his lost lamb he kept.

And again those low-sounding and gentle accents
Sound afar, as a message of heavenly words,
Come all ye that are laden with sorrow and care,
To the home of your Father, His blessing to share.

Oh, this light-dotted plain! but my lips are too weak
To describe this fair morn with a blush on my cheek,
And to praise him the King of all kings, who gave rest
To my lips crying woe—in the land of the blest.

Galveston, Texas, Aug. 30, 1869.

From the Phenological Journal.

THE PLANCHETTE MYSTERY.

THEORY OF A FLOATING, AMBIENT MENTALITY.

It is supposed by those who hold this theory, or rather hypothesis, that the assumed floating, ambient mentality is an aggregate emanation from the minds of those present in the circle; that this mentality is clothed, by some mysterious process, with a force analogous to what it possesses in the living organism, by which force it is enabled, under certain conditions, to move physical bodies, and write or otherwise express its thoughts; and that in its expression of the combined intelligence of the circle, it generally follows the strongest mind, or the mind that is best qualified or conditioned to give current to the thought. Although the writer of the interesting article, entitled, "Planchette in a New Character," in *Putnam's Monthly* for December, 1868, disclaims, at the commencement of his incubation, all theories on the subject, yet, after collating his facts, he shows a decided leaning to the foregoing theory as the nearest approach to a satisfactory explanation. "Floating, combined intelligence brought to bear upon an insensible object," "active intellectual principle affixed in the circumference," are the expressions he uses as probably affording some light on the subject. This is a thought on which, as concerns its main features, many others have rested, not only in this country but in Europe, especially in England, as I

am told by a friend who recently visited several sections of Great Britain, where forms of these mysterious phenomena prevail.

The first difficulty that stands in the way of this hypothesis is, that it supposes a thing which, if true, is quite as mysterious and inexplicable as the mystery which it purports to explain. How is it that an "intellectual principle" can detach itself from an intellectual being, and become an outside, objective, "floating" and "circumambient" entity, with a capacity of thinking, willing, acting, and expressing thought in which the original possessor of the emanated principle often has no conscious participation? And after you have told us this, then tell us how the intellectual principle, not only of one, but of several persons can emanate from them, become floating and ambient, and then, losing separate identity, conjoin and form one active communicating agent with the powers afforded? And after you have removed from these mere assumptions the aspect of physical and moral impossibility, you will have another task to perform, and that is, to show us how this emanated, "combined," "floating," "circumambient" intelligence can sometimes assume an individual and seemingly personal character of its own, totally distinct from, and, in some features, even antagonistic to, "all the characters in the circle in which the emanation" is supposed to have its origin?

It is not denied now that the answers and communications of Planchette and of the influence acting through other channels often do exhibit a controlling influence of the mind of the medium or of other persons in the circle. But no theory should ever be considered as explaining a mystery, unless it covers the whole ground of that mystery. Even, therefore, should we consider the theory of the "floating intelligence" of the circle reproducing itself in expression, as explaining that part of the phenomenon which identifies itself with the minds of the circle (which it does not), what shall be said of those cases in which the phenomena exhibit characteristics which are not generic, and can not possibly have been derived from the minds of the circle?

That phenomena of the latter class are sometimes exhibited is not only proved by many other facts that might be cited, but is clearly exemplified by the same writer in *Putnam's Magazine*. The intelligence whose permanency and communications he relates seems to stand out with a character and individuality as strongly marked, and as distinct from any and all in the circle as any of them was distinct from another. This individuality was first shown by giving its own pet names to the different persons composing the circle, as "Hon. Clarke," "Hon. Clarke," "The Angel" and "Sassine." The young lady designated by the last sobriquet after it had been several times repeated, petitioned to be indicated thereafter "only by the initial S," which the impatient scribbler accorded only as far as consulting all the letters except the five S's, and she was afterward recognized as "S. S. S. S. S."

The writer further says: "It is always respectful to 'Hon. Clarke,' and when pressed to state what it thought of him, answered, 'He was a good ship captain.' A reputation fairly earned by his capacity for managing a fleet of small boats. But we were not contented with so vague an answer, and our urgent demand for an analysis of the character of the vessel, was answered: 'A native crab-apple, but spicy and sweet when ripe.' When asked to go on, it wrote: 'Ask me, Hon. Clarke's character again, and I will give you a real one of superlative excellence.' As Tabitha is here, say I'll put your nose; and on being taunted with his incapacity to fulfill the threat, it wrote: 'Metaphorically speaking, of course.' Not satisfied with this again pursued, and the answer elicited as follows: 'Yes, but you can't fool me. I said you once, and when I say you I mean you.' [A moment's pause.] 'Then once, I have laid upon the same misanthrope of the verb, as: 'I don't only believe it, but I know it' and again: 'You asked and I answered, because I am here.'"

"Again, on being remonstrated with for illiteracy, it defended itself by saying: 'I always was a bad speller' (sic); an orthographic blunder that no one in the room was capable of committing on the whole, or Planchette a scientific and cultivated intelligence, of more than average order, though it may be, at times, slightly inaccurate in orthography, and occasionally quote incorrectly; I must even confess that there are moments when its usual elegance of diction lapses into slang terms and abrupt contradictions. But, after all, though we flatter ourselves that as a family we contain rather more than ordinary intelligence, still it is more than a match for us."

Who can fail to perceive, from these quotations and admissions, the marked and distinctive individuality of the intelligence that was here manifested, as being of itself totally fatal to the idea of derivation from the circle? But not only was this intelligence distinctive, but in several instances even antagonistic to that existing in the circle, as in the case reported as follows: "Some one desiring to pose this ready writer, asked for its theory of the Gulf Stream: which it announced without hesitation to be 'Tumult in the water produced by conglomeration of icebergs.' Objection was made that the warmth of the water of the natural phenomenon rather contradicted this original view of the subject; to which Planchette briefly responded: 'Friction produces heat.' But how does friction produce heat in this case? pursued the questioner. 'Light a match,' was the inconsequent answer—Planchette evidently believing that the pupil was ignorant of first principles. 'But the Gulf Stream flows North, how then, can the icebergs accumulate at its source?' was the next interrogation; which elicited the contemptuous reply: 'There is as much ice and snow at the South pole as at the North,' ignorant of the fact that the Gulf Stream flows North, and that the icebergs are carried south by the Gulf Stream. 'But it flows from the Gulf of Mexico?' pursued the undismayed. 'You've got me there, under the ground, and it is coming up, and sensually, that, after all, it is a meeting of the North and South Atlantic currents, which collide,

and the eddies (sic) runs Northward.' [At another time], on being twice interrogated in regard to a subject, it replied tartly: 'I hate to be asked if I am sure of a fact.'"

Now, what could have been this intelligence which thus insisted upon preserving and asserting its individuality so distinctly as to forbid all reasonable hypothesis of a compounded derivation from the minds of the circle, even were such a thing possible? A fairy, perhaps, snugly cuddled up under the bed to avoid observation. Friend "Clarke," try again! for surely this time you are a little belittled, or else the present writer is more so.

"TO DAMONION" (THE DEMON)

There was published, several years ago, by Gould & Lincoln, Boston, a little work, entitled: "TO DAMONION, OR THE SPIRITUAL MEDICINE. Its nature illustrated by the history of its uniform mysterious manifestations when unduly excited. By TRAVELER OLDFIELD."

This author deals largely in quotations from ancient writers in illustration of his subject, and as an attempt to explain the mysteries of clairvoyance, trance, second-sight, spirit knockings, intelligent movements of physical bodies without hands, etc., his work has claims to our attention which do not usually pertain to the class of works to which it belongs. "To Damonion" (the demon), or the spirit medium, he supposes to be the *spiritus mundi*, or the spirit of the universe, which formed so large an element in the cosmological theories of many ancient philosophers; and this, "when unduly excited" (whatever that may mean), he supposes to be the medium, not only of many psychic and apparently supernatural phenomena described in the writings of all previous ages, but also of the similar phenomena of modern times, of which it is now admitted that Planchetteism is only one of the more recently developed phases. For some reason, which seemed satisfactory to him, but which we fear has not made clear or convincing to the mass of his readers, this writer assumes it as more than probable that this *spiritus mundi*—a living essence which surrounds and pervades the world, and even the whole universe—is identical with the "nervous principle" which connects the soul with the body—in all its unceasingly pulsing, newly-born exact theory first propounded by Mesmer, in explanation of the phenomena of "animal magnetism," so called. Quotations are given from Herodotus, Xenophon, Cicero, Pliny, Galen, and many others, referring to phenomena well known in the times in which these several writers lived, to which he supposes can only be explained on the general hypothesis here set forth; and in the same category of marvels, to be explained in the same way, he places the performances of snake charmers, clairvoyants, thought-readers, etc., of modern Egypt and India.

He then supposes that the "nervous principle," to which he supposes the arguments referred when they spoke of the "demon," is according to his theory, the medium, or menstrum, by which, under certain conditions of "excitement," the thoughts and potencies of our mind, with its affections, emotions, volitions, etc., it is intended, giving rise to, reflex expressions, in those physical bodies, or makes sounds upon them, expressing intelligence—that intelligence always being a reflex of the mind of the person who, consciously or unconsciously, served as the exciting agent.

Whatever elements of truth this theory is, in a different mode of application, might be found in the form in which it is here presented, it is encumbered by two or three difficulties which altogether seem fatal. In the first place, it wears upon its face the appearance of a thing "fixed up" to meet an emergency, and which would never have been thought of, except by a mind pressed almost to a state of desperation, in the want of a theory to account for a class of facts. Look at it:

"The spirit of the world identical with the nervous principle"—the same "when unduly excited," the medium by which a mind may unconsciously move other minds, and organs, or even dead matter. In the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory," unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that the phenomena of clairvoyance, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? Then again: even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electric theory

Pacific Department.

BY.....BENJAMIN TODD

SPIRIT MISSIONARIES.

Wonderful Tests in an Obscure Place.

One grand reason why Spiritualism has spread with such unparalleled rapidity, and during the short space of twenty-one years, has circumnavigated nearly the entire globe, finding its way to the by-places of the earth, arises from the fact that it has not depended entirely upon the agency of human beings in the form. On the contrary, those out of the form, have been the most active agents, and most thoroughly done the missionary work.

In the spread of the Christian religion, they have had to depend upon those in the form entirely, prepared, sent abroad and sustained, at great expense. We know that they claim that the Holy Ghost is out on the work of evangelizing the world, "operating unseen," but we could never discover that His operations were very extensive. We never hear of His being out at large where the toiling, struggling millions of human beings are performing the trying tasks of human life. On the other hand, He is very exclusive in His associations, wishing prayer-meetings, Sunday schools, camp-meetings, tract associations, and such like.

We never heard that His godly highness visited Yackamaw valley, away in the wilds of Washington territory. But the spirits did, and, although they found but one family there, they thought them worthy of instruction in spiritual things, and of course demonstrations that man lives beyond the grave. Yackamaw valley is indeed an out-of-the-way place, for it cannot so much as boast of a public highway, but the family residing there, have to depend upon a trail over the mountains, and pack-animals, as their means of conveyance.

F. M. Thorp is the gentleman who resides there with his family. Something like a year or two ago, his little son met with an accident whereby his arm was broken. Having no surgeon near, the father bound up the arm as best he could, placing a leather bandage on the outside, confined with strings to keep the broken limb to its place. Scarcely had the members of the family left the patient's room for their regular meal, and the bandage was suddenly removed, and, violently thrown across the room. The father on returning and finding the bandage removed, accused the boy of having removed it, and chided him somewhat harshly for having done so. But the boy denied having done it, and said that a man, formerly a resident in the family, and was accidentally killed, was guilty of performing the deed.

The bandage was replaced and a watch was set, but as soon as their faces were turned for a moment, off would fly the bandage again, and once or twice it was secreted, and a new one would have to be supplied.

Soon after this mysterious affair occurred, a little daughter of Mrs. Thorp became entranced and through her could readily converse with the man whom she supposed to be dead. From that time forward, test after test was given until the whole family became spiritualists.

Just tell us who, ye Divine keepers (called clergy) of that grand menagerie of self contradictions, called Father, Son and Holy Ghost, three persons, and yet only one, ever converted a family to the Christian religion with human agency.

Satan Among the Spiritualists.

Men and devils may propose, but circumstances dispose, for which reason

"The best laid schemes of mice and men
Gang all agone."

In my last report, I proposed to report to you what I thought of Mr. Finney, the Spiritual lecturer, but for reasons not interesting to your readers, I have failed to do so. But this, I may state, Mr. Finney stands square on the Independent Satanic platform, without a demurring "if" or "but." He wages an unconditional warfare against the many worn-out theories of the past; and manfully claims for himself, and all the deepest, highest, and widest research in the arena of experimental and speculative science and philosophy; and the freest expression of our matured thoughts. He speaks rapidly, and his language manifests an intimate acquaintance with physical and metaphysical literature; indeed, too much so for the average culture and comprehension of his audience. Miss. Eliza Howe Fuller followed Mr. Finney in the lecture field, and assumed the responsibility of representing Spiritualism in a hall of her own hiring. This is a risky experiment, for, though she draws large audiences, she fails to draw large collections; not because, as in Mr. Finney's case, she rises above the comprehension of her audience, but because they are not willing to pay for spiritual food on any terms. Miss Fuller is embarked, soul and body in the Spiritual cause, and perseveringly labors for its advancement.

Here is also a meeting instituted for free discussion, called the "Infidel and Spiritual Lyceum." The conductors and projectors of this institution are only two individuals, who believing a need existed for this sort of a thing, hired a hall on their own responsibility. They are both on the Satanic platform, and profess dissatisfaction with the evidences furnished of the soul's immortality, and that spirits communicate through mediums.

On the third Sunday, on going to their hall they found the following placard posted on the locked door: "No Spiritual or Infidel meetings are allowed in this hall." Through some carelessness in the leasing of the hall, they were not in a position to enforce their right, and adjourned to the Mechanics' Institute hall, where Miss Fuller lectured, and which she kindly proffered. The next Sunday morning the following advertisement appeared in the morning paper: "As no Infidel or Spiritual meetings are allowed in Excelsior hall, next to Dr. Scudder's church, the Infidel and Spiritual Lyceum will meet in Tittle's hall, 417 Bush street, opposite the California theatre, at 2 o'clock P. M. Advocates of free thought and free speech, believers in Moses, Jesus, Job, Jo. Smith, or any other man, are respectfully invited to participate."

Spiritualism and the immortality of the soul seemed to be the absorbing subjects of debate. The Infidel element seems to carry the most weight, and Spiritualists are not using their most effective weapons in the controversy. And I, poor devil as I am, am ashamed of the ungentlemanly and discourteous behavior of one or two who profess to be liberal. The purpose is a laudable one, but should not be the medium to gratify personal spleen. To show you the spirit of the controversy and what the skeptical part have to say for themselves, I send enclosed some of the remarks made

by one of the projectors of the institution, Mr. Mackie, Mr. Batterly, the other gentleman is chairman and seems earnest in the pursuit of truth. Miss Fuller performed the rite of marriage after her lecture on Thursday evening, Aug. 1st. The gentleman had been divorced only three days before. Can Chicago beat that? But I must draw to a close, and in sulphurous affection I am the devoted friend of the friends of

SATAN, JR.

The Rostrum.

SPIRITISM.

Outline of the Lecture on Spiritualism—Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 20th, 1899, by Rev. J. R. Graves.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters cover the great deep"—that the leopard and the kid shall lie down together, that peace and good will shall reign throughout the whole world, and that humanity, and cruelty, and wickedness cease forever. This opinion exactly contradicts the teachings of the Savior and His apostles, in reference to the latter days. According to their teachings, scoffing infidelity will abound, and mocking and denying God's truth shall prevail more and more, as the glorious period of the Savior's second advent approaches. In proof of this, turn and read Paul's 2nd Epistle to Timothy, the 3rd, and a portion of the 4th chapters. [He here read the same.] The choir then sang—

"Softly fade the twilight hours," etc.

After which the speaker said: "This is the most solemn hour of my life.—There are men in this house whose immortal destinies may be determined by the manner in which the subject before me is treated. They may be led to reject God's Holy Word, and receive instead the doctrine of demons—"of devils," or they may be induced to discard the latter, and cling fondly, and affectionately, with the arms of faith, to the former. May God grant to bless these services to his own glory and the good of this people."

Brethren, I believe in the efficacy of prayer; so do you. Let all who believe in the power of prayer unite in the petition, that God will this night bless his truth, for we have met to night to battle with error in its strongest form. Let us pray, believe a most fervent, and let the prayer be offered. After singing by the choir, the preacher announced as his text, 2nd Thess. ii, 11, 12:

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world."

"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is the spirit of Antichrist, whereby ye have heard that it should come; and even now already is it in the world."—1 John iv, 1-3.

He then spoke substantially as follows: The doctrine of my text is, that God will send strong delusions upon the worldly, the sinner, the hypocrite, and the false teacher, and that because they reject and will not believe his truth. Of these delusions, Spiritualism—commonly called Spiritualism—is one of the chief. It was shown on last Sabbath evening that Spiritualism was introduced into this country a few years ago by the Misses Fox, who was spiritual rapping, and had its votaries in almost every city and hamlet in this broad land of ours. It has at length assumed the phase of a new religion, and styles itself "Free Christianity," but should be called "Free Religion." This new religion, the dogmas of the Bible, and its future awards, and thus opens up a broad-gauge road to ruin, along which thousands of deluded victims are hurried with astonishing awful rapidity. It is admitted, that this new religion comes attested by miracles, as well authenticated as many of the miracles of the apostles. There is this remarkable difference: the miracles of Christ were characterized by the purest benevolence, while those of Spiritualists are useless—worse than useless! It is no matter of astonishment that this new religion has been received into the favor of the learned and the wise, and by some of our most eminent citizens, for the reasons wrought are of such a character as to baffle the most dexterous jugglers, and the men of science, most skilled in the use of electrical and magnetic appliances and contrivances; they are such as no human agency can perform, and such as demand supernatural powers, the agency of spirits good or evil—angels of light, or demons of darkness. He who denies these facts, is either himself deceived, or else utterly ignorant of Satan's devices. When ministers of the gospel affirm that there is nothing in all these manifestations, they but play into the hands of these crafty impostors, for they thus reveal the leaders of this new religion has told me as much, and has acknowledged that I have met it with candor and truth.

1. What is Spiritualism—improperly called "Spiritualism?" It is that system which teaches that the living may, by the aid of certain circumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four million of believers in this country—and, as a religion, not of half score years of age.

Its converts are not of the ignorant, the vicious, and the unlearned alone, but scholars and philosophers, statesmen, and men of all the learned professions, as well its ranks. "Some who were once ministers of religion are now preaching it, and thousands of the members of our churches openly or secretly believe it. It is gaining adherents day after day among the better class of our citizens—our merchants, lawyers, and physicians."

How may we account for its rapid spread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. Once the Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and enquiring minds this has been a sore trial. It has secured all this grace of submission and acquiescence in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them. How did John Foster chafe, agonize, almost rebel under this limitation of our knowledge of the world beyond? In which our interest is so deep and personal! The "dark frontier" How did he walk out to its very verge and stand there gazing in the darkness in which nothing could be seen, and uttering questions to which there was no response, till wearied with the fruitless effort, he turned away troubled and dissatisfied. Few could record their spiritual progress as John Foster did this, but many thousands have gone through the same. Now Spiritualism comes to meet this craving, to kindle lights in this darkness, and to send back an-

swers to these deep, questioning. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the theistic revelations of Scripture by revelation, and what is regarded a more authentic revelation. Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving is met.

2. It meets the craving of the bereaved. It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whether we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does the bereaved heart feel that the curtains which heavy folds fall between us and the Spirit World, and long to rend it, to look behind it. The cry is, 'I must see, I must know. This curtain must be lifted.' But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating this search for the dead—this going out of the soul in unutterable questionings and longings after the departed—thousands of the bereaved every day know what that is. Now to such, Spiritualism comes and offers to meet that agonizing want. It says to the bereaved parent, 'You can have direct communication with your child.' You may send messages to him, and receive messages from him. You may know just where he is, what are his employments, his society, his wishes in regard to you and those he has left behind; in fine, you may know all about him.' This is what the parent, and those who love him, desire. He is incredulous at first, but the bare possibility of such intercourse is too precious to be neglected. He resolves to make the experiment. And now, with a heart broken with sorrow, longing for the very knowledge which is promised, having faith in the power of the Spirit, he enters the experiment. Is he in a state to scrutinize evidence? Nay, is he not in the very state to be duped? And in nine cases out of ten he is duped. He comes out from the experiment a confirmed believer.

3. In thousands of cases, is the origin of the belief in Spiritualism. Culture and good judgment, and strength of intellect are seldom sufficient, under such circumstances, to hold the person back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and his wish has power to blight his judgment. He is incapable of sound reasoning."

If you ask us why God has not met this craving in His Word—why so many questions are left unanswered that so intimately concern us and our future, we can only refer you to our text, "Faith." This craving, this intense desire to be able to see, to hear, to feel, to know, is the work of Satan. Here it is God's purpose that his children should not see, but trust—that they should walk by faith and not by sight. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

Spiritism comes to us as a new religion, attested by miracles, and as such deserves our candid examination. Each one of its spirit manifestations is a distinct miracle, being supernatural—i. e., contrary to the established constitution of things, or a deviation from the known laws of nature.

The Miracles or Manifestations of Spiritualism.

These may be arranged under four heads—

1. Those connected with the material objects. Under this head may be enumerated, the moving of furniture, the suspending of material objects in the air. Persons have been lifted up by the Spirit, and have floated in the air, and have been raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the uneducated and unskilled. It is taken up in the cabins in the West and successfully performed.

2. Those Manifestations that Exhibit Mind in Connection with, and Controlling Material Objects. Under this head may be enumerated: the tipping of rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by Writing, Speaking and Healing through Living Mediums. These include, the writing, as so numerous, and so striking that we know not which one to select for illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, Gen. Robert B. Campbell, late consul at Havana, together with other illustrious friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as he, and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun.

4. Manifestations that exhibit a connection with this writing, of great significance. He says that Calhoun was in the habit of writing "I'm, for I am," and that he has numerous letters from him where the abbreviation is thus used.

"This is to certify that, during a long investigation of the modern phenomena, which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no machinery attached for the purposes of deception, and which, under any circumstances, earthly hind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented, succeeded by a calm. These phenomena, which I have seen, and which several other individuals of both sexes, all of whom are, and all of whom are ready to testify, I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name and perfect fac simile of his handwriting; and this when I was not expecting such handwriting, and could not have possibly initiated it without a copy, in the labor of three months."

D. F. GODDARD.

These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—these manifestations are really more distinct, unmistakable and convincing. We predict that ere long the spirits communicating will deliver their messages audibly, and not depend on human mediums—they will hold converse with the living as "friend talketh with friend."

By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by

TRICKERY?

Unbelievers, generally, say they are all feats of legerdemain, sleight-of-hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not with what they affirm. Ministers need not think that they can exterminate the system, or annihilate faith in it by a theological sermon.

"Alas! Leviathan is not so tamed!"

They play into the hands of its teachers and multiply its converts by such an uncan-

ty. After this, the following conversation ensued:

Q. Can you raise the table entirely from the floor? A. Yes.

Q. Will you raise me with it? A. Yes.

"Get me the square table."

"The square table was of cherry, with four legs—a large sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the floor; the three ladies sat at the sides and end, their hands and arms resting upon it. Table, of course added to the weight to be raised—namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor. It was then raised, and Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner-bell. He directed a drawer to be put under the square table. I put a bureau-drawer, bottom side up. He directed the bells to be placed on the floor. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

"I was then directed to put the guitar on the drawer, we were all seated as before, with our hands and arms resting on the table. The guitar was placed on the table, and gently, and gave forth sweet and delicious sounds like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony in much louder and bolder tones. And as it played, these harmonious sounds becoming soft and low and sweet, began to recede and grew fainter and fainter, till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume, as when they commenced. I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. We have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the soul like these prophetic strains drawn out by an invisible hand from the spirit world."

"I was then, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was then directed, 'Get the pencil and sharpen it.' I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again it was directed, 'Sharpen the pencil on the paper.' On being directed to look at the paper, I discovered pencil marks on each side of the outer sheets, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. I will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence." JOHN C. CALHOUN.

"We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver case pencil on the drawer, and said, 'Write the sentence on the paper, so that it may be in your own handwriting, so that your friends will recognize it.' He replied, 'You will know the writing.' He then said, 'I have your mind on the spirit of John C. Calhoun.'

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked and found my pencil outside of the drawer near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were little crumpled and crumpled, I found on the outside sheets these words, 'I'm with you still!'

"I afterward showed the sentence to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Spain, Gen. Robert B. Campbell, late consul at Havana, together with other illustrious friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as he, and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun."

Calhoun's statement, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing 'I'm, for I am,' and that he has numerous letters from him where the abbreviation is thus used.

"This is to certify that, during a long investigation of the modern phenomena, which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no machinery attached for the purposes of deception, and which, under any circumstances, earthly hind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented, succeeded by a calm. These phenomena, which I have seen, and which several other individuals of both sexes, all of whom are, and all of whom are ready to testify, I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name and perfect fac simile of his handwriting; and this when I was not expecting such handwriting, and could not have possibly initiated it without a copy, in the labor of three months."

D. F. GODDARD.

These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—these manifestations are really more distinct, unmistakable and convincing. We predict that ere long the spirits communicating will deliver their messages audibly, and not depend on human mediums—they will hold converse with the living as "friend talketh with friend."

By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by

TRICKERY?

Unbelievers, generally, say they are all feats of legerdemain, sleight-of-hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not with what they affirm. Ministers need not think that they can exterminate the system, or annihilate faith in it by a theological sermon.

"Alas! Leviathan is not so tamed!"

They play into the hands of its teachers and multiply its converts by such an uncan-

course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine. No uneducated boy compose in elegant Greek or Latin verse, which neither operator nor medium can read—but Greek and Latin scholars can; or write poetry in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been distributed

VENTRILISM.

But ventriloquism is only a peculiar management of the voice, etc.

This is by all abandoned. Electricity and galvanism, the "odds force," and the power of the human will, have all been brought.

But, while galvanism and electricity, in skillful hands and with machines and batteries to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a candle and send through a \$100 pier-glass at the opposite end of the room—and no one in the room—a door to be locked repeatedly on the inside, while no one was in the room, nor pull one's clothes off by shreds, nor pull one off their knees praying, nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up; or cause persons to be pushed about and thrown upon the floor and injured, when nobody but the suturer was in the room or near the house; or while the doors of the room and drawers remained locked, to pull out all the clothes and strewn them about over the floors, or dress them up in fantastic shapes, etc.

Neither calvinism nor electricity, separately or combined, is an adequate cause to so affect a person, dead, uneducated, as to enable him to rise up in a public assembly and speak intelligibly, scientifically and philosophically, for an hour on subjects that he is ignorant of, and after sitting down, know nothing of what has been said, etc.

All these things, and thousands of others even more marvelous, have been done and are doing all over the land, and daily in this city—effects that can not be accounted for by human means. They are and, must be done by spirits or powers from the other world. I am a believer in Spiritualism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. The Doctrine of Spiritualism.

It is a distinct religion, and inculcates a religious belief touching the present and future. Spiritualists profess to believe that after death the spirits of all men enter into the invisible world, (which is all around us) with the same moral character they possessed here. If wicked and vile, they enter the assembly and speak intelligibly, scientifically and philosophically, for an hour on subjects that he is ignorant of, and after sitting down, know nothing of what has been said, etc.

They teach that there are seven spheres—six above this—and that within each sphere there are six circles, one above the other. The character and affinities formed here, determine the spirit's sphere after death, by a kind of moral gravitation. The wicked and vile, with moral impurities and lusts, are confined to the second sphere, which commences sixty miles above the earth, dark, dismal and inhospitable. Here they remain undeveloped until they have atoned for the sins committed in the flesh. This is the purgatory of spirits—here the vile spirit undergoes a purgation of mental suffering, and not of fire. So soon as repentance has been brought about, the progress upward begins.

"Those who are good persons on earth, at their death enter into a higher sphere. Here they enjoy the society of the good. The spirit in the higher sphere can communicate with the good, even in the sphere above them."

"All of these spirits, both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits aim to do good, and their desire is to instruct mortals in the right way, and to communicate with mortals views which persons in the flesh fall into by their implicit belief in the statements of the Bible. The Bible, these spirits say, is wrong in many of its statements. It is their object to correct these errors if possible. Hence their great desire to enter the bodies of living human beings so as to communicate those things to the world. It is not every one that they can control or fit for their service so as to communicate by them. But they can prepare them for these communications by a process of training that may continue for a longer or shorter period of time. These persons are called mediums."

"But we are commanded to love the spirits whether they be of God—angels, sent from God or by the Holy Spirit, to instruct the race. The Bible gives us two infallible tests, which all who receive the Bible will admit:

1. If these spirits, through their medium, deny the divinity and atonement only through the sufferings of Christ, they are not of God.

2. If they speak not according to the Bible, the law and the testimony of God, they are spirits of Antichrist. Let us examine their creed

TOUCHING GOD.

Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said spirit, when questioned as to God:

"The God whom you behold is the God of heaven and earth."

"What do you mean by that?"

"Spirits know no other, and God, has never been seen in any other form."

Some teach that "God is a spirit, and the world is his body." This is bald Atheism.

TOUCHING THE DEVIL AND HELL.

They regard the former as a myth, and the latter as a pious scare-crow.

CONCERNING CHRIST.

They deny the Christ of the Bible, or that he ever made an atonement for sin; that he ever came in the flesh for such a purpose. This of itself is sufficient to convict them of being the spirits of Antichrist.

TOUCHING THE BIBLE.

We quote from a book entitled "Spiritual Manifestations in the City of Philadelphia, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who revere Christianity, but believe that the communicating spirits are holy, happy, and omniscient. The question was asked of the Apostle Paul:

"What do you think of the Bible now, since your entrance into the spirit world?"

The answer was given in the following language:

Genesis: "About as true as any fictitious work now in print," p. 10.

Exodus: "As good a book as could have been expected at that day," p. 10.

Leviticus: "Not directly from God, as man supposed," p. 12.

Numerous other "such as absurdly as that," (the facts stated in chap. 1st) ought to be cast into the lowest depths of the infernal regions," p. 13.

Joshua: "Almost the whole book is false," p. 13.

Judges: "About the same as the others, and it needs no argument to show that it is void of inspiration," p. 14.

Ruth: "Without inspiration, the same as the others," p. 15.

Samuel: "A part of it is correct," p. 15.

Kings: "Multitudes of mistakes—not correct inspiration," pp. 16, 17.

Job: "Written through mediums, would have been correct had it not been that men destroyed its purity," pp. 13, 19.

The rest of the books of the Old Testament are said to be "somewhat correct in the main," p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, 'MENE, MENE, TEKEL, UPHARSIN,' p. 1.

In passing through the gospels, epistles and apocalypses, this vile spirit exclaims: "Not correct," "mistake," "fiction," "contrary to the will of God." And to cap the whole, "Such a man, are the principles, the books you call the Bible, are conveying to the inhabitants of earth. O horrible!" p. 62.

The Old Testament, which Christ declared wrong and wicked, you are still calling the work of God. . . . Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible," pp. 53, 54.

All can see from these that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spiritists all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Puritan's devil.

The doctrine of Spiritism respecting the future is a mixture of Hinduism and Mohammedanism, based on Universalism.

Here are samples of the revelations published by this First Circle:

To a Baptist preacher from his sister in the spirit world: "My Dear Brother: You have been a believer in a dark and gloomy creed. There is no misery in any department of the spirit-world, but progression is onward and upward! Our joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and now much about his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. This can never be done. Communications from us can never agree with their principal teachings. [True.] We believe in no God of anger. There is no such being. All is, guided by infinite wisdom, love and goodness."

These extracts purport to give the spirit and marrow of this communication.

A son purports to write to his mother, and says: "My Dear Mother: Pin not your faith on creeds and doctrines of faith. God is true. He has all his angels, creation, and the virtue sufficient to lead all who yield to his holy influence into the presence of the great Creator."

Another: "My Dear Grandchild: The more we are talked to, the better we can respond. It gives us more power to have you familiar with us."

From a son to his mother: "My Dear Mother: You have mourned for me; do so no more. Your loss has been my great gain. My happiness is much greater than you can conceive of. Spirits are all happy, and when you believe in spiritual manifestations, you will feel far happier than you now do. Then you will not fear the threats of hell and damnation that are preached to you. Such doctrine is wrong, and bad in its tendencies on the human mind, and has been the cause of much unbelief in the immortality of the soul, and infidelity to truth and righteousness."

From a father to a son: "My Dear Son: You have much to learn. Your nature is progressive. We come to teach you this, and to aid you to develop your spiritual powers. We come to teach you that God is Love; that the spirit of man is an emanation from him, (Hinduism) and that in unity; that the present social arrangements are wrong, and opposed to his best interests in life, and in the one to come." (Would Socialism and Freelonism be better?)

Is it not a fact that Spiritism gave birth in the North to Freelonism, and is fostering it there—that its influence is regarded with terror by the conservative and religious, and the cause of society? Will it not do the same thing here? Its adherents may now rank among the better classes—may be upright, moral and virtuous—but let Spiritism ever become as general and popular as in some of the Northern cities, and we will see the sanctity of the family circle invaded, and we will see the marriage and the home life, and we will see licentiousness and lust, and freelonism, characterizing this boasted "free religion."

It means free thought as to religion, and free love as to the intercourse of the sexes.

Here is proof from the highest source. The Massachusetts State Spiritualist Association has its session this spring in May.

The following is one of the resolutions passed: "WHEREAS, Man's natural demands are God's only commands, therefore,

Resolved: That as Spiritualists, we reject all external authority as a rule of life in our relations with our fellow-beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice."

There is no mistaking this language. It is a warrant for the most unbridled lust, and the gratification at will, of the animal passions, without regard to the claims of God or man. These are the doctrines of these spirits. Now comes the question with emphasis:

IV. Are These Spirits?

Are they from heaven or from hell? That they have done noted miracles, cannot safely be denied. This is a solemn inquiry, and I do not regard the solemnity of the question. They may be members of this congregation intended to take sides with or against the Bible. I plant myself upon this Sacred Book, and upon it alone. I implicitly rely upon its teachings. I stand here not to gratify curiosity; God forbid it! I am here in behalf of God's sacred truth, and may God help me!

I answer, then, first—these spirits are not those of good angels, or good men, who once lived upon the earth. The Bible says: "Try the spirits. . . . And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," etc. They cannot be, then, the spirits of good angels or good men, because they deny the God of the bible; they deny that Christ is Divine; they deny that he came in the flesh to make atonement for sin; they deny that man are saved alone through his sacrifice and mediation; they deny the heaven and hell of the Bible; and all the great doctrines; they declare the Bible itself to be a disgrace and a reproach to the being of a God. Would the spirit of good angels or good men express such sentiments—declare such opinions? It is impossible to believe they would, as long as we receive the Bible for truth.

Every spirit that confesseth that Jesus Christ has come into the world—[i. e., as a sacrifice and a propitiation for sin], is not of God. This is that spirit of Antichrist, whereof ye have heard, that it should come, and even now, is already in the world. Hence, I believe these spirits to be fallen angels. I believe as the bible teaches that there are multitudes of fallen angels—including Lucifer, and the bright angels who, puffed up with pride of heart, aspired to honors equal to those

of God, transgressed the limits to which He had assigned him, rebelled and induced hosts of lesser angels to join his insurrection, and to follow the standard of revolt. We are taught they were cast out of heaven, into outer darkness, and that many of them, if not all, have taken up their abode in the atmosphere that surrounds the planet on which we mortals reside—their purpose being to watch our lives, to influence our conduct, and to defeat the great object of Christ's mission, etc. Hence Satan is termed "the Prince of the powers of the air;" and we read of "spiritual wickedness in high places—in the heavenly regions," etc. Satan is the Diabolos—the devil; the others are Demones—demons: though frequently, in our version, translated devils. These demons, in their teachings, contradict the doctrines of this Bible, and in the language of Prof. Hare, pronounce it disgraceful alike to God and man.

We learn from the Bible, that they communicate with holy angels, and with God himself. Though denied heavenly habitation, and the fellowship of good angels, and of God, yet they are not debarred all communication with holy beings. Satan appears sometimes before God in heaven. In heaven, we are taught, occur convocations of the pure and holy, for the purpose of praising and adoring the Creator and Redeemer. In these assemblies, as we learn from the Book of Job, Satan made his appearance on two occasions, and conversed with God himself.

Continued next week.

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Spiritualism in Philadelphia.

The Spiritualist Union was disappointed that Bro. E. V. Wilson did not appear on the Boards this month. We believe they had written several times to him, and not having received any positive reply, supposed he would be on hand.

Andrew Jackson Davis occupied their rostrum on Sunday the 12th of September.

Dean Clark lectured in Concert hall the same day; he is at present engaged by the Pennsylvania State Society as missionary.

The First Association of Spiritualists of Philadelphia have engaged Mrs. Hardinge for October and November, at Concert hall, and have made arrangements for a very excellent course of lectures this winter. Lyceum No. 2 has been in session during the summer, at the Thompson street Church. No. 1 will be opened on the 1st of October. No. 3, at Spiritual Union, is now in successful operation.

AN AWFUL CALAMITY.

The pulse of our nation has been made to throb more rapidly, by a heart-rending catastrophe which has recently occurred, by which nearly two hundred beings were landed on the shores of spirit-life. The following description of the Avonide mine we take from the daily press:

SCRANTON, Sept. 8.—The scene of this catastrophe, unparalleled in the history of American mining, is located in the Lehigh valley, on the railroad, twenty-two miles from Scranton, about six miles from Wilkesbarre, and about one-and-a-half mile from the hamlet of Plymouth. The shaft is sunk in the side of a steep mountain, the first being about 40 feet below the mountain; it has a tunnel opening into it which is dug through the mountain. The main gangways of the mines are nearly east and west. The shaft, the first being about 1,200 feet in length, and the latter about 50. Both east and west the inclines are upwards, and the gangways about ten feet in the clear. The sides of the shaft are timbered with wooden fixtures. The great wooden buildings in which was the breaking machinery, was immediately upon the mouth, and all of this inflammable material was dry as tinder. If a spark of fire touched any of this wood anywhere, even outside the mine, a great conflagration was inevitable, and its communication to the interior of the shaft, and mine almost certain. To these facts must be added that the mine had no air-hole distinct from the shaft. The miners, working far down in the bowels of the earth, had but that one aperture by which to secure light to the surface, and the whole sad destruction of human life which has occurred was sure to happen.

I am informed that very few of the mines have been deemed so perilous, like the Avonide, a horrible sepulchre from a trivial cause, but are generally provided with air-holes separate from the shaft, so that miners, cut off by any disaster from the one, can have recourse to the other as a means of escape.

At 5:15 A. M. a party went down and remained thirty-five minutes. They discovered a dinner-cup and a party of 639 A. M. another party remained down thirty minutes, and discovered a whole company of miners, dead, on the east side of the planes. Preparations are making to send down six gangs of four men each, and the bodies will be brought out as rapidly as possible. The foul air does not interfere to any great extent.

7:30 A. M.—One of the gang has just returned and reports that they went up to the plane just beyond which a barrier was met, consisting of a car packed around with coal and clothing. Just beyond this barrier was a man, who had just finished his task and was preparing to join his companions on the opposite side by crawling back. This was the last seen of him, when he was found, and he was found dead, and his body was found roundly and piled one upon another, dead.

For two days after this sad occurrence, we were under the most depressing spirit-influence, and at times could see some of the guardian spirits of these poor victims. They were attempting to give us an account of the revolting scenes in these most terrible hours of darkness.

It was a painful experience to come into sympathy with those who had realized this from the spiritual side, and still more so, when we came into near sympathy, as we did with the poor victims themselves.

The sensitive medium is often made to suffer in order to realize their conditions and render aid to those who are rudely torn from this life. We saw a large number of smutty and begrimed forms; they were all mute and left sad impressions on our mind. At length, one who accompanied them said to us, "I would like to give you an account of the terrible scenes by which so many of our comrades (the miners) have been recently introduced into the life—most of them on a plane so material that they cannot realize the change."

We were conscious of the approach of this awful calamity, and sought to warn our friends, but for the reasons just given could not succeed.

When the men first discovered that the fire had occurred at the entrance of the mine, they were not much alarmed, supposing that a few hours would enable their friends to remove the obstructions.

The common instinct of humanity prompted them to have confidence in their friends without.

But as the hours rolled away, they began to con-

ceive the horrible idea that they were buried alive. Finding the choke-damp increasing upon them, they sought to close the passages, and were soon compelled to extinguish all their lights as a matter of protection. The air began to be very oppressive, and many of the men became delirious, and their shrieks added much to the horror of the scene.

One by one the victims yielded to their terrible doom, as the angels of death, so much dreaded, came as their only delivery. The bounding influence of the gases was felt by the most vigorous, although they clung with tenacity to life amid the graves of the dying.

No mortal can conceive of the dreadful agony of the last living man in that awful chamber house, even the terrible groanings were more tolerable than the silence of the stygian darkness of that hour. But there was one whose consciousness remained until all his companions in suffering had passed away. The agonizing feelings of these sorrowful scenes, as well as the sudden entrance of all these victims into spirit-life, has made a work for mortals as well as spirits to help them out of this low spiritual condition, of which the external scenes were but types. We have not been able to arouse many of them to any consciousness, and it will require a vast amount of human and spiritual magnetism and sympathy; to awaken these souls to a consciousness of the life upon which they have just entered. It will require long and persistent efforts on our part, with all the aid we can obtain from sympathizing human beings, to bring them into consciousness.

We feel now the great sympathy that is awakened all over the land, and it is wise that it is so, for through that influence, not only is mankind blessed and raised to higher conditions, and great good is done to the dwellers in the spheres, who are thus drawn nearer to the souls of humanity, and mankind are made more or less conscious of the existence and conditions of their loved ones in spirit-life. With your permission we shall come to you from time to time, and every one who shall read this may, by sending forth kind and sympathizing feelings, aid in this great work.

LIFE NO. VII.

Sleep as a Means of Spiritual as well as Physical Salvation.

It is well known that sleep is one of the essential conditions for the continuation of physical life in all departments of being. Cessation, for a time of a portion of the activity of life, is found in plants and animals, everywhere.

We have referred to this in one of our articles on life, and shall present some thoughts on the influence of sleep as a means of intellectual and spiritual salvation.

The intellectual powers expressing themselves through the physical organism, and the senses are properly considered nearer to those than the spiritual. It is well established fact that intellectual efforts cannot be sustained without sleep comes with its renewing influences, not only upon the organs through which it expresses itself, but also upon the intellectual operations themselves, which are strengthened and invigorated by it. In the light of spiritualism we see men and women as spiritual beings now, as they walk the earth and perform their daily labors. To the clairvoyant, the spiritual body which the apostle spoke of, is as much a reality as the material or natural body. He sees also that during sleep, this spiritual can, and frequently does, go forth from the external or material body, and performs various mischievous which, at the same time, it retains sufficient connection with it, to keep up the life of the body. It is under such circumstances as these, that the spiritual body experiences that growth that we have been accustomed to call salvation. About one-third of the life of man is spent in sleep—let us suppose that one-half of that time is spent in such conditions of sleep as will permit the spirit to go forth from the body, and it is only under favorable conditions that it can thus withdraw from the shell of its material encasement, and go forth on its life-journey, fulfilling its mission. If this be true, one-sixth of our lives is devoted to the purpose of Spiritual growth.

It is well that such a beautiful provision is made for the growth of the soul, though mankind may have been ignorant of this. When we look over the mass of mankind, we shall find that a very small portion of them devote any time at all to the culture and growth of their soul nature—very many of them being entirely ignorant of the existence of this, living from year to year in the continued exercise of their physical nature, and a portion of their intellectual. It is only, however, as we came to realize that we have a soul nature, that we began to do justice to that nature. In our childhood, we should have little difficulty in realizing this fact of the soul's existence, for the intuitions are so alive that they can comprehend it, if they are properly turned in that direction. But with the great mass of mankind, it is extremely difficult to give them a realizing sense of the great fact that they have immortal souls in these crude encasements. We have long known that a large class of dreams belong properly among spiritual phenomena, but it remained for this present revelation, which is as new to us as to any of our readers, to show how this fact may be accounted for.

When in a natural and peaceful sleep, the spirit goes forth on its mission. It finds but little obstruction; it leaves the body, and in due time, under the action of life, as the waking state approaches, it returns, and there may be no consciousness of it, and no dream. But when, in this escape from its prison-house, it is compelled to unbar and unbolt the doors which physical violations have fastened up so that its natural passage is not permitted, or, in its return to the body, if the physical conditions are not favorable, there will be difficulty and disturbance which may make impressions in the form of dreams, which will be more or less distinctly remembered. Then again, in the wise economy of nature, it is so arranged that many of the lessons received by the spirit in the hours of sleep, may be so impressed upon by the influence of spirit, that a perception of these, more or less distinct, will be carried over into the waking state. Thus very frequently, the consciousness of persons and of places will be so vividly impressed, that we retain them and recognize them, even years after the impression was made. Lessons of this kind are much more frequently received than we are aware of, and their influence often changes our whole course of life.

If we lived true lives and were careful to devote time and proper labor for the culture and unfolding of the soul nature, we should realize many things that are now unknown to us. The true development of the soul requires that we set apart certain portions of the day for this purpose exclusively, and observe these with care. We do not mean to present any fixed and arbitrary rule, but to throw out suggestions which may aid the intuitions of the soul in promoting these most desirable results.

Our plan is to devote twenty minutes to sitting in silence, alone, soon after rising in the morning. Our good sister, H. F. M. Brown, says, sitting facing the North, and we accept the suggestion as good. We are always favored with pleasant and instructive impressions on these occasions. Then a noon if it can be attained, another twenty minutes is spent in a similar manner, and toward the evening hour, a third, making in all one hour out of the twenty-four given for soul culture. Of course, we know that during the other twenty-three hours, we should be just and true to our highest intuitions, and give these opportunities for practice. It is also of great importance that we arrange our sleeping apartments, and everything connected therewith, so there may be as little interference with the proper soul labor during these hours. By living in this guarded and careful manner, we shall come to realize more and more of the spiritual growth, and will often be enabled to bring to the outer consciousness, visions and dreams that will be of real and practical value to us. The knowledge of the inner life thus obtained, will meet a want which can not be supplied in any other way. Let us, therefore, friends, as we prize our usefulness in life and our highest happiness which must result from the growth of the soul, seek to understand these things, and so to live that we may grow nearer and nearer to the fountain of purity and love, and then the angel world will become so closely blended with this, that we shall never know death—it will be a translation. We feel that there are thousands over this land whose souls will respond to these thoughts, and as we journey on through life, we shall extend to each other the hand of fellowship.

As we are thus enabled to encourage and aid each other in physical culture and training, so as to bring our systems into the very best possible conditions, and by proper mental efforts, bring our minds into a condition to receive and perceive truth, and lastly by that beautiful soul culture, too little understood and so much needed, we shall come to realize heaven on earth, the angel hosts in our midst, and walking hand-in-hand with these and our fellow-men, go on our way rejoicing.

Ballard, the \$63,000 defaulter of New York, was at Portland, as a delegate to the Young Men's Christian Association, when detected, and the day before, had addressed five Sunday-schools. A very fair illustration of the religious system he professed.—*The American Spiritualist*.

The Kansas Legislature appropriated \$1,400 for tobacco for the penitentiary prisoners, and \$3 for preaching the gospel. Their papers regard this as a sign of progress.

SPEAKERS' REGISTER.

[To be useful, this should be reliable. It therefore hereinafter Lecturers to promptly notify us of changes wherever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

J. Sheldon Allen, will lecture in Terre Haute, Ind., six months from May 1st. Address box 247.

Raymond Angier, Calamus, Clinton Co., Iowa.

C. Fannie Allen, Stoneham, Mass.

Mrs. N. K. Andrews, trance speaker, Delton, Wis.

Mrs. M. E. Auden, trance speaker, Taunton, Mass., P. O. Box 48.

Mrs. Orris Albott, developing medium, 127 South Clark Street, room 36.

Harrison Akely, M. D., 194 South Clark Street, Chicago. Lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Charles A. Andrus, Flushing, Mich.

J. G. Allen, Springfield, Mass.

Dr. A. T. Atwood, address box 2001, Rochester, N. Y.

Mrs. Anna E. Allen, 147 West Washington street, Chicago.

James M. Barrow, New Canby, Ind.

Joseph Baker, Editor of the Spiritualist Janesville, Wis.

Wm. Bush, 163 South Clark St., Chicago.

A. P. Bowman, Joplin, Michigan.

Rev. J. O. Barrett, Old Benaul, Wisconsin.

Dr. K. Bailey, box 394 Laporte, Ind.

Dr. Bernard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

Mrs. Sarah A. Brown, address 28 Spring street, East Cambridge.

Mrs. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown, P. O. Drawer 2606, Chicago, Ill.

Mrs. E. F. Jay Brigham, 151 West 12th street, New York.

Mrs. Nellie J. F. Brigham, Elm Grove, Colorado.

Mrs. M. A. C. Brown, address West Randolph, Vt.

Adelle Ballou, address Chicago, care of Hattie-Patterson street, 2023A.

Wm. Bryan, address box 25, Camden P. O., Mich.

M. C. Best, inspirational speaker, address, Almond, Wis.

H. H. Bickford, Chertown, Massachusetts.

John Corwin, Five Corners, New York.

Mrs. G. S. Coles 173 Broadway, N. Y.

Dean Barker, Permanent address, 24 Walnut street, Lowell, Mass.

McGregor, St. Charles, Ill.

Mrs. Augusta A. Currier, address box 515 Lowell, Mass.

H. T. Child, M. D., 634 Race St., Philadelphia, Pa.

P. J. Cowles, M. D., address box 1374 Ottawa, Ill.

S. C. Child, Inspirational Speaker, Campyrr, Adams Co. Ill.

Dr. Wm. Crane, P. O. box 938, Elkhart, Ind.

Albert H. Carpenter, address care of Banker of Light Boston, Mass.

Mrs. A. H. Cully, Trance Speaker, Knoxville, Tenn., Jay Co. Ind.

Dr. J. R. Doty, Stockton, Ill.

Miss Elsie Doten, address Pavilion, 57 Tremont street Boston, Mass.

Henry J. Durgin, Permanent address, Cardington, Ohio.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

E. C. Dunn, lecturer, can be addressed Rockford, Ill.

Miss Eliza Howe Follet, Inspirational speaker, San Francisco, Cal.

Miss Almida B. Fowler, address, Lexington, Wis.

A. T. Fox, Manchester, N. H.

A. J. Fishback, Sturgis, Michigan.

Charles D. Farley, clairvoyant speaker, Deerfield, Mich.

N. S. Greenleaf, Lowell, Mass.

Isaac P. Greenleaf, address for the present 82 Washington street, Boston, Mass.

E. Graves, author of "Biography of Satan," address Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Lander Co., Nevada.

Dr. P. J. Griggs, address Cedar Falls, Iowa.

R. D. Goodwin, lecturer, Kirkwood, Mo.

Miss Helen Hatchinson, Greenville, Cal.

A. E. Hazzitt, Mass. Maine, Wis.

Dr. M. Henry Houghton, address, Milan Ohio.

Miss Julia J. Hubbard, address, Canton street, Boston.

Mrs. S. A. Horton, 24 Walnut street, Lowell, Mass.

Miss Nellie Howard, address No. 20 Walnut street, Worcester, Massachusetts.

Moore Holt, Hobart, Lake County, Ind.

Mrs. P. O. Hyatt, 122 E. Madison street, Baltimore Md.

Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

Dr. S. D. Holden, North Chardon, Vt.

W. A. D. Hume, address West Side P. O., Cleveland, O.

J. D. Hume, M. D., address 204 Walnut street, Chicago.

Lyman C. Howe, Inspirational speaker, Box 99 Fredon N. Y.

D. H. Hull, Inspirational and Normal Speaker, Hobart, Ind., during Sept., Kendallville, Ind., Oct., East Saginaw Mich.

Charles Holt, Warren, Wadsworth, Pa.

Mrs. M. S. Townsend Hoadley, Bridgeport, Vt.

Dr. William Jordan, speaker, Waite, Michigan.

Wm. H. Johnson, Gory, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, Inspirational speaker, Belvidere, Ill.

Abraham James, Pleasantville, Venango Co., Pa., box 24.

H. A. Jones, Sycamore, Ill.

S. S. Jones, Drawer 6222, Chicago.

Dr. Wm. K. Joseph, Lecturer, Healer, Clairvoyant.

Address him in care of this Office, Room 8-192, South Clark Street.

Dr. O. P. Kirby, speaker, address this office.

George F. Kirtledge Buffalo, N. Y.

O. P. Kirtledge, East Trumull, Ashland Co., O.

Box 8 King, trance speaker, care of Joseph Smith, P. O. Box 1118, Indianapolis, Ind.

J. S. Loveland, Monmouth, Ill.

Mrs. F. A. Logan, Winona, Minn.

W. A. Loveland, 35 Broadfield street, Boston.

George Lusk, address Battle Creek, Mich.

Religio-Philosophical Journal

OFFICE 122 SOUTH CLARK ST., 3d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

LATE 1881

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, OCTOBER 2, 1889.

For Terms of Subscription see Premium List and Prospectus on right page.

Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

If any person receiving this paper after the time for which it is prepaid, desires to have it discontinued, he or she should inform us of that fact by letter, without delay and if any one continues to take the paper after his or her time of prepaid subscription has expired, payment will be required at regular rates, until all arrears are paid.

All letters and communications should be addressed to S. S. Jones, 122 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

FATE-IMMUTABLE LAW.

Man, like a little child reposing on its mother's bosom, its large bright eyes gazing with intense gratification and delight on her loving expressive countenance, seemingly endeavoring to read those inward thoughts that relate to the future life, so he also reclines on the bosom of Mother Nature, and with eyes directed toward the starlit dome above, endeavors to catch a glimpse of that being we call God; hoping that thereby he may be able to determine something in relation to his future life, and learn whether he lives hereafter or not. An ancient sage once said:

"Study well your own interior nature and the mechanism thereof, if you would become acquainted with your future destiny, for as sure as the striking of a clock indicates the hour of the day, just so certain does your interior nature and mechanism determine your future destiny."

Look at yonder planet just launched into space, with its beautiful wings more delicate in their combination of tints than the coronet of a queen; with its satellites, glistening like pearls, and its atmosphere laden with the incense of choice flowers, how regular in its motion! transcendently grand! The planet could not have been assigned any other place in the firmament possessing the same size, with the same number of rings and satellites to accompany it on its revolutions. We see design in its construction, design in its position, design in its specific gravity, design in the tints of its rings, design in the number and position of its satellites, design in its diurnal and annual revolutions, design in the inclination of its poles towards the plane of orbit—in fact, we see design manifested in everything connected with it—there is fate, unyielding, unerring fate written in plain letters upon its surface!

In primitive times, the heavens were a sealed book. Those stars glistened in the blue vault above, looking like pearls dropped here and there in the Garden of the Skies, to render beautiful the dark hours of night; the planets wandered around among them, seemingly messengers to preside over the destiny of stationary worlds; the comets frisked their tails with joyous glee—to the ignorant the harbingers of war-blasted or famine—their nature was but little understood. The planets changed position, the comets fled away from the ken of mortal vision, a star now and then disappeared from its designated place, yet the world remained in comparative ignorance of all this for thousands of years. The discoveries of Euclid, Archimedes, La Place and Newton, however, opened this sealed book of God, and read therefrom to the world, the nature of the wonderful mechanism of the starry regions. They studied its interior construction in order to determine its destiny.

Look at that comet now in its apheion, its tail extending thousands of miles in the regions of space! Its true nature has been correctly interpreted. Its tail is not, as is generally supposed, caused by the transmission of the rays of light through its nucleus, but is caused by the motions which it possesses, one around the sun, the other on its axis with almost inconceivable velocity, throwing off therefrom the parts less dense, particles of matter which arrange themselves in this elongation of the comet in relation to their density, those most dense being near the nuclei, and thus constituting the elongation until the force of the motion is exhausted. This rapid motion of the comet "on its axis" ceases, its proportion as it becomes cooler, and by so doing its elongation becomes less and less, until in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a spheroidal shape.

When the eminent mathematician of the past opened the sealed book of nature, comets and eclipses were robbed of their terror, and were no longer considered the harbingers of pestilence and war, for it was determined by them that fate, unyielding, inexorable fate, governed in those starry regions, and that they only had to become acquainted with the "laws of fate" in order to tell its future destiny—its future actions. Well, this is inconceivably grand! Fate, unyielding fate. We re-quote the following:

"Believe that God the Father is thy friend,
And hath designed thee for a noble end;
Made earth thy home, selected each thy time,
The age in which to live, and length of time;
Ordained the path for every human soul,
Before it had a thought of self control;
Hence each soul with life's path is pre-ordained,
And given a creature of immortal days.

While all are molded by the hand of fate,
Before the mind attains its conscious state;
Just as the twig is bent the tree's inclination;
Is no less truthful of the human mind.

Doth man select his native land? his birth?
Can a fly these reject throughout the earth?
Yet climate and birth do not mold the mind,
And mark the path to which men is inclined."

Fate, unyielding fate! In those starry regions you reign supreme. Why not leave those twinkling stars that dash the sky to chance, to work out their own destiny with "fear and trem-

ling," the same as man? Why such order and beauty there in the grand temple of the universe, while within is vice, unclean, repulsive, licentiousness, with its poisonous fangs and a stench that is almost intolerable. Why all this? Fate connected with all parts of the universe; its doors, its windows, its movements; in fact, all things connected with it are governed by immutable law, while within that temple are myriads of living creatures—that are forced into it, that are forced through it, and finally forced out of it—still, notwithstanding all that, are creatures of circumstances,—of chance.

"Forced in,
Forced through,
Forced out!"

Agreed on that point. The whole world, the wise and the illiterate, all assent! Three points gained! With that as a platform, shall we proceed? Standing upon these three blanks of our existence, we look upward at the blue vault above, and hold converse with the wise sages of the Spirit World. Hark! we catch the key-note to a grand truth. The bell of the vast cathedral of the universe is ringing, and its sounds reveal truths connected with the government of things mundane and supermundane. Was that wise sage correct in saying:

"Study well your own interior nature and the mechanism thereof, if you wish to become acquainted with your future destiny, for as sure as the striking of a clock determines the hour of the day, just so certain does your interior nature and mechanism determine your future destiny."

Fate, inexorable law; connected with the construction of the temple; but fickle chance governs its inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within! Forced into the world, forced through the world, forced out of the world,—is fate, immutable law,—is fate. So far, we are all agreed; so far, we all stand on the same platform. Calculate a moment. Take your pencil and slate, mathematician, and determine when fate or inexorable law ceases its action in the life of that little child before you, and chance or the capricious whims of the mind commence to rule. Remember in the meantime that there is fate law connected with its life, so far as forcing it in, through, and out of, the world, and in your calculations you must embrace all the forces, or your sum would be erroneous.

We remember well a young English mathematician who could not explain the movements of the planetary systems without allowing in his calculations a planet of a certain size and position in the heavens, which astronomers had not yet discovered. Strange to say, his predictions in regard to the existence of this planet proved correct.

If necessary, then, in making calculations in regard to the nature of man, that all the forces connected with his organization are brought into the calculation—for if one is left out, be certain that the problem will remain unsolved.

Then when considering the nature of man, bear in mind that he is

"Forced in,
Forced through,
Forced out of

the world, and base all your reasoning on those self-evident propositions, if you wish to come to correct conclusions in reference to those inexorable laws that govern man, ever be aring in mind that there is design in all things, and whatever your position here, you will eventually be equal to the wisest sage who rules in the peerless realms above. God creates, and with that creation there is a design—for, to say that life creates anything without a design connected therewith, would destroy His claim to omniscience. If you are a creature of chance,—then your existence has no design connected therewith. If you are not a creature of chance, there must be a design connected with your existence. To say that this design is created, and can be thwarted, is an imputation against the wisdom of the designer.

Look upward, then, to the peerless realms above! ever remembering that your existence has an object, a design, and that eventually you will stand where your interior vision will be opened, fully recognizing the beauty, harmony and grandeur of God's laws; and while marching along on the beautiful road of progression, smile approvingly on all humanity, never failing to assist the poor and unfortunate whenever they require it, bearing in mind that the whole human family is a unit, and that perfect happiness can never be attained until parts of the same are brought in harmonious relations to each other.

FOOLISH REVERENCE OF ROYALTY.

It is, perhaps, pretty generally known to our readers, that a sprig of royalty (?) lately condescended to visit the shores of the western world, and landed, a short time since, at New Brunswick. This young gentleman, (now just nineteen years old,) is known by the title of Prince Arthur. In personal appearance, we have no reason to doubt that he resembles other specimens of the genus homo, but because of his title, he has been the object of much extravagant and foolish homage, in his travels through the said New Brunswick, one instance of which we think will be sufficiently nauseating to the reader. The account says his valet was literally besieged by hordes of young ladies who desired to view "the dear clothes" which had the honor of covering the young man's corporeity. One fair damsel was wrought up to such a pitch of adoration, on seeing the Prince's integuments, that she asked the servant's permission to kiss them; and, permission being accorded, she desecrated enthusiastically—a pair of pantaloons! Of course, she was, for that day at least, the heroine of the neighborhood, and was bitterly envied and detested by all the girls who heard of her achievement.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.
Good mediums always in attendance.

VIEWS OF POWERS, THE SCULPTOR ON SPIRITUALISM.

It strikes even a zealous Spiritualist with wonder, and animates his hope, even almost to a fervid zeal, to observe the fact of such a universal and wide spread belief in the facts and phenomena of Spiritualism. It has often been noted that the leading minds of the age were confirmed believers in the phenomena; and many instances have been given, as shining lights, to confirm the universality of such a belief among distinguished minds of the present and preceding ages. And it affords a profound pleasure, to now be able to chronicle the name of the distinguished Sculptor, Powers, in the roll; rejoicing, that while a few sectarian, bigoted, and narrow minded individuals scoff and deride Spiritualism, one attributing it to a mythical devil, and another to magnetism or electricity, of which they know nothing and can not give the slightest satisfactory explanation; the minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disembodied spirits.

The extract which we furnish below, is from Appleton's Journal, entitled "Seven Sitings with Powers, the Sculptor," contributed by a no less distinguished personage than Dr. Bellows; and we can cordially recommend it for its deep philosophical thought and insight.

"These Spiritualistic phenomena have always interested me, although I have never been in the least convinced by them. I have had many 'sittings' at my house and others when Home was here. I certainly saw, under circumstances where fraud or collusion, or prearrangement of machinery was impossible, in my own house and among friends incapable of inducing themselves to imposture, many very curious things. That hand floating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room, it is true, and there is every presumption against such phenomena under such circumstances. But what you see, you see, and must believe, however difficult to account for. I recollect that Mr. Home sat at my right hand, and beside him there were six other round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared, dancing slowly just below the other side of the table, and gradually creeping up higher, until, above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs.—, at the right side of the table, and seemed to pat her face. 'Could it take a fan?' cried her husband. Three raps responded, 'Yes,' and the lady put a fan near it, which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed, and it commenced slowly fanning her with much grace. 'Could it fan the rest of the company?' some one exclaimed, when three raps signified assent, and the hand, passing round, fanned me next. It is the company and then slowly was lost to view.

"I felt, on another occasion, a little hand—it was pronounced that of a lost child—putting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children who knew all about it, and were present, never showed any signs of trepidation, such as ghost stories excite in sensitive and young brains.

I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might, even here, enable us to perceive these forms. When we see a man lie dead and bloodless, and see his outward robes. If his nervous system alone were delicately separated out from his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth and the tips of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step towards his spiritual body. A little further refinement and we are in possession of the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this form to appear, and under certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago, but I will tell it to you. It happened five and twenty years ago.

I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon my infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgot to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over towards my wife's side to see if it were so. There was no sign of fire, but as I cast my eye upward, and as it were, to the back of the bed, I saw a green hillside, on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon my sleeping infant.

A glorious brightness seemed to clothe them, and to shine upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake (for the vision vanished in about the time I have been telling you the story and left me wondering) I felt my pulse to see if I had more than a feverish conception of a long light in the room, and thought I must have forgot to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over towards my wife's side to see if it were so. There was no sign of fire, but as I cast my eye upward, and as it were, to the back of the bed, I saw a green hillside, on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon my sleeping infant.

As I was moved by the reflections excited by this vision, that I could not restrain myself from awaking my wife and telling her what had happened. She instantly folded her child to her bosom, weeping, and said, 'And is our darling, then, so soon to be taken from us?' I pacified her by telling her that there was no evil omen in the vision I had seen; that the countenance of the heavenly visitor expressed only peace and joy, and that there was nothing to dread of harm to our child. And so we found it. I have longed much since to have any similar experience, but I never had it.

Mr. Powers being asked whether he really believed in the pretensions of Spiritualists, said: 'I am not a believer in the revelations of spirits, as made known through mediums or otherwise, for most corrupt and unworthy communications are often made; and, with many mediums there is a great deal of trickery, while there are some so-called mediums who are nothing else than charlatans. But I do believe in the fact of spiritual manifestations, animal magnetism, and the moving of solid bodies, by means as yet unexplained by purely scientific

men. I believe we are now at the threshold of a new era of discoveries, very unlike the past."

THE BIBLE IN OUR COMMON SCHOOLS.

Learning is unquestionably a very necessary and useful commodity, but we are one of those infidel souls who prize truth, no matter whether found on Heathen or Christian ground. And so with education. We, in common with most mankind, love to admire an educated person, and for one, we confess it never disturbs the equilibrium of our satisfaction as to an individual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sectarian tenets or prejudices. And if the Bible is the best text-book for that purpose, we earnestly insist that it may be adopted; for we certainly have no prejudices against it. But, up in the contrary, we can not but regard it as the least adapted for a school-book, of any work extant in the English language. And so all would see it could they look dispassionately upon the subject. And they who do insist upon its adoption and use as a school-book, can offer but one single reason for its acceptance, to wit: that its theological ideas may be crammed into the infantile mind, unexplained or analyzed by the power of reason and intuition. And nothing is easier than to point out who these biblical zealots are. They belong to a certain class of the priesthood, a people who were placed under the ban of Jesus, with lawyers and doctors, and those who are weak enough to follow and support them. Well do these priests know that "woe is me!" as a class or calling, if the Bible be taken from them.

We had hardly expected that the advocates of adopting the Bible as a school-book, would have made any very serious efforts to carry their point, but we are reminded that there is no zeal like unto that for one's religion. Besides, the advocates for its adoption in the schools unquestionably feel their power and influence over the masses ebbing or sliding from them, and realize the urgent necessity of a determined and persistent effort. At all events, we are treated to a vigorous set-to in the Cincinnati papers, by the contending parties to the proposed plan.

It seems that there are about twenty-four thousand children attending the Roman Catholic schools, which are owned by the Catholic church. A proposition has been on foot to consolidate these schools, and at a meeting of the Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be made, a member moved an amendment that, hereafter, the use of the Bible in the public schools of Cincinnati should cease. To this proposition, before offering it, he had obtained the written approval of twenty-six of the thirty-eight members of the Board of Education.

The proposition, though not directly connected with the consolidation scheme, created unusual excitement. The Gazette and the Times newspapers, both of which oppose consolidation, fiercely assailed the majority who had approved the exclusion of the Bible, and called upon the Christian community to take steps to prevent its success. The result was, that on the succeeding Sunday, there were twenty-four sermons preached, from as many evangelical pulpits, demanding that the Bible should be retained in the schools. The Board of Education seems to be composed of some half-dozen "Roman Catholics," some fifteen "Evangelical Protestants," two or more "Jews," and the rest "Liberals."

On the following Monday, the Board of Education was attended by a dense audience, and the whole subject came up; and numerous petitions and remonstrances were presented, on the Bible question, and among others a set of resolutions, adopted in one of the Presbyterian churches:

"WHEREAS, The Bible is the revealed will of God to man, the light of the world and the lamp that lights up the pathway of man through the tomb to Heaven; and

"WHEREAS, It is the basis of all just and pure laws; and

"WHEREAS, Some of the members of the Board of Public Schools of Cincinnati, Ohio, have proposed a resolution in their official action for the prohibition of the reading of the Bible as a part of the means of education in the public schools in the city of Cincinnati; be it therefore,

Resolved, That the mover of said motion, and all the members of the said School Board who may have favored the same, are respectfully requested to resign their seats therein immediately."

The reception of this communication was objected to, on the ground that it was an insult; and after a long debate, the Board, by a vote of 13 to 21, refused to receive it.

At present writing we are not advised as to what disposition is made of the Bible question in Cincinnati, but no matter how disposed of, we may expect that the subject will get a thorough airing generally, and accordingly we have seen it to offer the foregoing views, which may suffice for the present, and until some other arguments may be advanced in favor of the Bible as a school-book.

PHYSICAL SPIRITUAL MANIFESTATIONS.

These wonderful mediums for physical manifestation: the Davenport Brothers, accompanied by Wm. Fay, are meeting with wonderful success in the eastern cities. The manifestations in their presence lose nothing in their character or quantity; but still continue to delight the believers and puzzle the skeptics in Spiritualism. They are now slowly working their way to California, and will reach Chicago by the 15th of November, where, in Library Hall, they will for two weeks, extend the opportunity for all who wish, to attend one or more of their seances.

THE AMERICAN SPIRITUALIST.

Comes to us enlarged one-third in size by the addition of four pages. This is an indication of progress and stability we are glad to chronicle, and hope it will meet with that success it so justly merits.

"THE LAST DITCH."

"God's ways are not as our ways, nor his thoughts as our thoughts."

We give place in this issue of the JOURNAL, to one of the most interesting and novel methods of warfare against Spiritualism, that we remember ever to have seen; and were it not that its author is a high dignitary in the Baptist Church, with the titles of Rev. and Prof., as appendages to his ever memorable name, we should be much in doubt whether he was not taking some underhanded method of aiding our cause. He admits all the facts and phenomena of Spiritualism, and brings forward any amount of Scripture evidence; to prove it true, absolutely and unqualifiedly true;—he battles manfully against the many stereotyped charges brought against it;—of the charge of trickery, he says: "Those who say it is trickery, know not whereof they affirm; ministers need not think they can exterminate the system, and annihilate faith in it by a theological sneer."

He seems to feel somewhat if not altogether as Belshazzar did, when, in all his pomp and glory he was enjoying one of his festive occasions, a spirit had appeared and wrote on the plastering of the wall of his palace—"Mene, Mene, Tekel, Upharaisin;"—and many clergymen are in about the same fix, and like Rev. J. R. Graves, will conclude that they, too, must fall back upon their "last ditch" and there make a stand, with no better argument than the Devil theory, and no better company than he, and then and there to have that ominous sentence interpreted by the Daniels of the present era, "Thou art weighed in the balance and found wanting." The Devil has ever been their best hold, and his majesty will not forsake them now, nor will they forsake him in this their last extremity, but they will stand together, and fall together, in the ditch they have been so long digging, and there they will all be buried from our sight.

This Rev. Graves! of Memphis, (what better name could he have inherited, or locality had from), is the General Lee of the Orthodox forces; he has published his Bulletin—the mandate has gone forth, and the command to "fall in" must be obeyed; but the Rev. gentleman is unmindful of the fact, that the arguments he uses against Spiritualism, are precisely those brought to bear against Jesus and his Disciples, by the Orthodox ministers of that day, who declared that they wrought miracles through Beelzebub the prince of devils;—then came the command to try the spirits, and see if these things be so. Verily these devils are doing the work of angels, and sensible people will so decide. People are being so much benefited by their ministrations to the sick and afflicted, both in body and spirit, that these supposed devils are, becoming powerless to scare people away from them, and hence it is, that the Rev. Mr. Graves cries out, "Devils, Demons, etc."

It is exceedingly gratifying to the thoughtful Spiritualist, to see what the Angel World is accomplishing outside of their ranks. There never has been a time when the half has been done that is being done at the present. There was never an advocate of Spiritualism, that did more for the cause, or made stronger arguments in its favor, than has Rev. J. R. Graves in this one effort, which we are pleased to commend to the notice of our readers, thus:

"God moves in a mysterious way,
His wonders to perform."

OVERDONE.

In an exchange we find the following: "In the good time coming, when women have all their rights, announcements like the following will be frequent: 'Died, in the thirty-fifth year of his age, Mr. John Smith, husband of Hon. Jane Smith, at her residence, in Meriden, this morning, at six o'clock. Mr. Smith was a meek and quiet husband, beloved for the grace of a cultivated and trained nature. He excelled in the domestic virtues; as cook he was surpassed by few; as nurse he was equaled by none.'"

We must offer our protest against this, even at the risk of spoiling the beauty and romance of the story. We confess that we neither hope for nor expect such a "good time coming." For in the good time which we hope and labor for, there will neither be titles nor honors—neither husbands nor wives, nor honorables, but all men and women will know and acknowledge their equality before God and humanity. No one will call another master, great, good or wise, for all shall see, as Paul did, that such are but the gifts of God, the Spirit, who giveth a diversity of gifts. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words and gentle deeds. Then they who would be great will become the least, and the voice of authority will not be heard in the land where all shall know God, the great Spirit, from the least to the greatest. Glorious day! faintly, as we subside into the world of spirits, from this tumultuous age, we hope to catch a glimpse of thy morning rays, illuminating the eastern horizon, through the clouds and mists of authority and superstition, that, like a pall, obscure the light of a better way to live. That such a time is in store for the inhabitants of earth, we sincerely believe; glimpses of which, Jesus, Isaiah and other seers had, and from time to time recorded their convictions.

EXPLANATORY.

DEAR JOURNAL: Some four weeks ago I sent you a notice of the time of holding the Annual Convention of our State Association of Spiritualists, at New York, looking for its appearance in your columns. Our friends are pressing the subject upon our attention, to which it is replied, that we have already sent notice, and

Further say we have failed to obtain the same. I write again, please oblige by publishing the following notice and particulars.

N. A. SWART.

[We always publish notices of conventions in the first number of the JOURNAL published after they come to hand. The first notice referred to never came to this office. Parties interested should always inquire into such matters as soon as they see that such notices do not appear in time. Ed.]

Communications from the Inner Life.

He shall give this angle charge concerning thee.

For the Religio-Philosophical Journal.

Frank's Journal.—No. 35.

GIVEN THROUGH THE MEDIUM, FRANK, MEDIUM.

I am Henry A. Walker.

Dear friend, I learn that you are very kind to give me a copy of your Journal. I am from Baltimore, and was a bar-keeper in Lexington street. I was always at my post, and did much to corrupt those who tried to do better. I entered my situation when I was only eighteen years old, and was a general favorite with those who visited the house.

I continued for several years without anything of moment happening, when I became acquainted with a young lady living not far off who was very beautiful. I became completely enraptured, and could not rest a moment out of her presence if it were possible for me to join her. My salary was not large, and, therefore, I had no means of supporting a wife, and the thought of this almost maddened me.

We had been engaged for more than a year without any prospect of a change. Her father was not in easy circumstances. He had to attend daily to his office which was in the Custom House, and his salary barely sufficed for their support.

Having gone to Philadelphia on business for my employer, I looked about to see if anything better might offer, and fell in with a man about going to Cincinnati to open a bar bank. He begged me to join him and keep the bar; offered better wages than I was then receiving; and with the wife and child, and a good salary to comply. I hurried home and told of my good fortune; but men argued with me and did all they could to persuade me against it. Eliza was in great distress and wept whenever I mentioned it. She loved me as truly as ever man was loved; and you cannot believe how deeply I was affected to witness so much concern for me.

I now give account of a circumstance that changed the whole tenor of my life. A certain person had fallen in love with Eliza and began to pay her the most assiduous attention. I paid no regard to this at first, believing her as much mine as if the marriage ceremony had been performed, but after while I thought I could see that she derived some pleasure from his society; and then to my great grief and astonishment that I was no longer such a favorite as before he came. For awhile, I bore this in silence, but at length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length, I determined to do something, and I went hourly did I meditate upon the best plan of putting him out of the way. But all plans seemed to fail, for I had no access to his person; he living on his arm a short distance from the city.

Poison, therefore, was out of the question. I determined on either a pistol or the dagger. I provided myself with both, and waited for an opportunity. It came at length.

He and his loved one had gone on an excursion down the bay. I saw them depart and determined what to do. Taking passage on board another steamer, I arrived but a short time after them; and soon after, saw them quite alone in a little bower. I crept up and fired, and they were more terror-stricken than the crowd attracted by the report. The shot was fatal—it pierced his brain.

What a scene now ensued! Eliza fell insensible to the ground. I ran to support her, but as she came to, she repelled me with terror marked in every lineament of her countenance. I tried in vain to soothe her, but she seemed more terror-stricken than before. I had to leave—other friends came who bore her home.

Not the slightest suspicion fell on me. In a week I could to see her, but was refused.

And what now was my condition? Was peace restored? Far from it. A more miserable wreck I never was. At night, when I lay in bed from hour to hour, at day, just the same. Look where I would—there was him I had slain. He seemed so actually present that I could not perceive the slightest difference. He did not speak; that was all. He looked! and oh! what a look! It froze the blood in my veins. How could any one live, and live like that? My health declined, and day after day became more and more feeble. At length I could not leave my room, and one morning they found me dead.

I had but little thought about religion. I went to church sometimes for company's sake, but cared nothing for what was said. I knew that death was near, but the thought rather gave relief. I died in 1851.

I can not tell how long I remained insensible, but when I opened my eyes, what a terrible scene awaited me. A dark cavern seemed to be all around; and I could see no living thing. A dog would have been good company, but I could see no dog. I could hear no sound. Any kind of sound would have been music to me. I tried to walk, but all was dark about me, and I feared falling into some pit.

At length I thought I heard something, but was not sure; but presently a rustling came, and then I heard a scream, and then a thousand screams, and then saw a million people coming on, screaming, shrieking, yelling like fiends, and as soon as they saw me, they came and lifted me up and dashed me down and I was dead. Dead! I wish I was dead, but death is not here. I was only struck insensible for awhile. When I came to, horror upon horror, there was he, looking just as he always looked. How I shrunk away, but I could not shrink from him. His presence was a constant terror. What could I do? At length he came and fixed his grip upon me, and shook me as a dog would a rat. I screamed, but it was no use—he did what he pleased.

Waiting and misery now was mine. Not one moment's peace came to me. God knew what a wretched sinner I was and determined to make me feel his wrath.

I could not join the wretched creatures I saw around me, they seemed so dark and horrid. I crept away, but you cannot conceive yourself. There are millions upon millions of them, and go where you will you have them all about you.

Walking one day, I fell in with a man who told me all about you and how he had been benefited by your advice. I came at once but you had your friends with you. I was given a chance to see you one day I heard you speak to that Methodist preacher, and I never was so astonished in my life. I hope you can give me some comfort too—I am very, very miserable.

If I hear give him religious instruction at some length.

Dear friend, if I could utter what I feel I would; but no words can express it. My heart is fluttering so that I can hardly breathe. Where do you get such heavenly thoughts? I am willing to do everything you require, and first of all I will implore my victim's forgiveness. You have been a savior to me and never can I go to bless the moment I came into your presence.

My grandfather then said: "I am delighted with your lecture, it is exactly suited to his case. He is a most grateful creature; and is now leaping and shouting like a crazy man. You will be a great deal of good in this way, and your friends will do all they can to promote it."

"I am a dark spirit. My name is Benjamin Loucensart, I lived in a small town in Louisiana Bayou, LaSalle. I lived a life of crime from my boyhood. I could kill a man and care as little

about it as if I had killed a dog. I repeatedly boasted of my exploits but no one cared, for those I associated with were as desperate as myself. I knew all about every one's business and served myself to whatever I wanted, for every body was afraid of me. When in New Orleans I gave myself up to every kind of dissipation: the day I was at a gaming house I lost a great deal of money, which made me mad, and I resolved to have it back in some way. I could not attack the proprietor, because there were too many officers about; so I waited until he went home, and as he stepped across the street, I came behind him, caught him by the throat, and before he could gasp my knife was in him. I caught hold of his pocket book, and as I ran off, an officer came up and seized me. We had a desperate struggle, when another officer came, and I was a prisoner. Kindly was I treated by the officers, for they all knew me. I had been there often. I was kept in jail a month before my trial came on, and then the evidence was so clear against me that the jury gave a verdict against me before leaving the box. It was not long before I was sentenced to death. But I had no thought of dying; that never entered my mind for an instant. Before a week elapsed, I was out. One of the keepers was an old comrade. He slipped off my irons and let me out. I was now obliged to go where I was not known, and I made tracks for Texas. There I fell in with a parcel of fellows as near like me as two peas, and a jolly time we had of it. Before long, we engaged in a scheme to rob and murder a company of persons who were going to Austin. I sent a ball through the head of one, and cut the throat of another. Every one of these persons were killed, men, women and children, sixteen in all. The plunder was considerable, and I got a good share.

When cleared out from Texas, for I knew that there was no place for me, so I went to St. Louis, and there I attempted to rob a man a little way from town on the main road to St. Louis. But he was prepared for me, and as I came up he put a ball right through my brain, and down I dropped a dead man. This was in 1851, and I am now in the same place.

I don't know how long I slept, but when I woke I saw a great big serpent coming right at me. He was the most horrid thing I ever saw. He had scales all over his body and his mouth was awful. His teeth were great spikes, sharp as needles—and the blood seemed to be dripping from his eyes. His eyes fairly flashed fire. I tried to lick him all over, and then he coiled himself about me, and Lord! how my bones cracked. I didn't know anything after this; but when I woke up I saw a great many people all black as negroes, and they were screaming as loud as they could. When they saw me they ran on, caught me by the hair, and dragged me till I lost my senses.

I woke up again as sore as a man can be. I laid down to rest, but just as I laid down I found myself covered all over with lice. Good Lord, what a mass there was of them! You might have scraped them up in handfuls. They got into my eyes and I died again, and I came not spit them out fast enough, and I was choked to death.

I woke up again, for I could not die; wish I could. Presently I heard a great noise a little way off, and then came a herd of wild animals, chiefly bears and tigers, and they tore every limb of my body apart, and I died again, and I came to again; but I gained nothing by it, for there stood a great animal like an elephant. He had an enormous snout, and he picked me up as easy as I could a needle. He tossed me about for some time, and then he dashed me on the ground, put his great foot on my back and squeezed every bone out of me.

I thought I had suffered enough, but it had hardly begun, for when I came to, there was a snake as big round the body as a cow. His eyes kept snapping at me, and his teeth like needles kept snapping too. He caught me in his mouth, and he kept gnawing all around me, and strong as a lion he smashed me into nothing.

I could go on in this way all day telling what horrors I have suffered, but I have given enough to show what hell is.

Dear sir, a spirit told me that you had done him a great deal of good; that you told him God was very kind to him, and that he should get out of this hell and be carried to a better place. Can you tell me anything like this?

Having given him religious instruction in the usual way at some length he said:

"My God, can this be true? Can it be possible that the most hellish creature of torment, I, the worst man that ever lived? I could not have believed this if any one else had said it, but I can read your mind, and I see that you are perfectly sincere. You believe it all, and I know therefore it is true. Dear friend, I can find no words to express what I feel, for I am in a state of confusion. I don't know what I feel, but I feel a great deal of gratitude to you for your instructions, and I love the very ground you tread upon. Good by."

THE SPIRIT WORLD.

Your editorial, Brother Jones, on the above subject is correct. It does seem strange that many "on their advent into the Spirit World" should be so much terrified, and that they should, in every conceivable way, "and the question is, whether such is really the case. This requires explanation, or the reader would be apt to arrive at wrong conclusions.

First I would have you understand that these horrors pertain only to those who lived corrupt lives on earth. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the nature of his sins. The pure and the good, when they enter the Spirit World, are conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently described, I felt that I had better make a record of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

every position places him beyond his former state. He is always developing higher, and never ceases to advance."

Sometimes after this I read the following from the BANNER circle:

Q. When some persons first awaken in spirit life, they say they find themselves surrounded by snakes and serpents. Is this true?

A. Yes. This is the cause of these appearances? A. It is generally caused by their inharmonious condition. It may have been induced by fear of hell, fear of a revengeful God. It is generally induced by fear, yet it is as much a reality as any other condition of the mind. The inebriate sees so many hideous objects that he becomes wild over them. It is thought by some to be mere fancy, imagination, but we assure you it is a reality, a something as real and tangible to them as are the every day experiences of human life.

Some time after this, a poor wretch after describing a series of horrors enough to curdle the blood, seems to have been instructed as to the truth of the matter, for he added:

"What I have just given you are to suppose a reality to mean can imagine yourself witness of what has been described. It caused me to suffer all the same as though these events actually took place, and such is the experience of every bad man and bad woman that comes here. It is precisely what one suffers in delirium tremens. The suffering is intense, but you know I have imagined horrors have no reality. All that I have seen during the night was I subjected to, and on waking all these terrible scenes were gone."

Since then, spirits have given me their history, belonging to every grade of life. Some pass at once into a better condition, while that of others was awful beyond conception.

PHENOMENAL.

Spiritualism in New England—Wonderful Tests of Spirit Power.

By M. T. C. FLOWERS.

BROTHER JONES—Having traveled somewhat extensively during the past three months through the New England States, I have thought, perhaps, it might interest some at least of the readers of your valuable paper, to make a note of some things observed in relation to Spiritualism and Spiritualists while there. Liberal religious sentiment is rapidly spreading all over the eastern States, invading even the sacred precincts of the churches, in many cases, leading up to a higher plane of life, and teaching the best lessons in the ministry.

I had space I would relate the circumstances of the outgrowth of the Rev. E. R. Keys, of Portland, Maine, who has for the past twenty years been the leading and most talented minister of the M. E. church of that State from Methuen to the "Church of the New Jerusalem," or Swedenborg. It was my privilege on several occasions to listen to remarks from this gentleman, and I assure you, the force with which he attacked the many dogmas of the old church, infant baptism, resurrection of the old body, idolatry, original sin, personal devil, located in the soul, have done credit to our most radical lecturers.

Evidence is not wanting to prove the religious progress of the age. While stopping in Boston, the latter part of August, I had an opportunity of attending the Spiritualist camp meeting held at Pierpont Grove, Melrose, Mass. The meeting was attended from the first to the last on Sunday I heard the numbers very frequently estimated at from five to ten thousand. The interest manifested throughout was all that could be wished, and during the entire time, harmony and good feeling prevailed. Among the old and tried veterans of the movement were Messrs. Charles T. Fox, H. B. Storer, N. Frank White, J. P. Greenleaf, Dr. J. H. Currier, Rev. W. W. Allen, Mrs. N. J. Willis, Mrs. S. A. Willis, Mrs. W. Wellington, and last but not least, Mrs. Agnes Davis, of Boston, the latter the Mrs. President of the meeting, and withal a most able lady. I may be allowed to say she was the right person in the right place. It would be impossible for gloom or despondency to exist where she was the reigning spirit. If there seemed at any time a disposition to laxity or lack of interest, a few words of cheer from this bright and cheerful sister, would dispel all such clouds, and be sunshine. Good bless her—may she long live in the form to cheer and bless humanity. The speaking throughout was excellent, but without wishing to seem invidious, I would speak of Mrs. N. J. Willis, of Wilbraham, Mass., who has never been my pleasure to listen to a more soul-stirring, soul-elevating, eloquent, pure and thrilling discourse fall from the lips of mortal than was delivered by this good sister on Sunday afternoon. After listening to such pure and elevated sentiments, I feel stronger in my desires to persevere in good, and to live up to the human race with greater hope, and upon the universal fatherhood of God and brotherhood of man with a clearer perception.

But what I most wished to relate in connection with the meeting, was the beautiful and I might say marvelous physical manifestations through the mediumship of the renowned Davenport brothers, and Mrs. E. A. Blair, of Mass. Mrs. Blair has been subject to spiritual influence for about two years, or has been developing that length of time as a drawing or painting medium. On this occasion, she came upon the scene as platform in the presence of the large concourse assembled on Sunday afternoon, and after a committee of out-spoken skeptics had been chosen to take charge of the medium and to observe closely the *modus operandi*, proceeded to blindfold the medium in the following manner. First, pads of cotton cloth were pre-arranged by the committee, and were placed over the eyes, and the medium was blindfolded by the committee, and the committee proceeded to see anything in the condition in which she then was, in which all would agree who witnessed the process. She then went under spirit control, an Indian spirit controlling her brain and conveying with the committee in the Indian manner, a beautiful Italian artist controlled her arm and executed the painting. She proceeded to arrange her palette—I think four different colors—and with one pencil brush and with but one hand (she having been born with but one arm) in the short space of 4½ minutes produced a most beautiful flower, executed in four colors without folding or marbling in the least. The flower was passed through that vast audience and pronounced beautiful and wonderful. I also examined a painting executed by the same lady, in the form of a wreath—I think about fourteen inches in diameter, and composed of a great variety of flowers, and beautiful as the power of language to express, executed under spirit control in 55 minutes, blindfolded as above.

With regard to the Davenport's, their manifestations are too well known to need anything said by me in their praise. Suffice it to say, as honest investigator can witness their senses, and pronounce them to be the most extraordinary or collusion. Their manifestations are all performed in the light, and every facility is afforded the public by the brothers for the closest scrutiny. The good people of your city will soon have an opportunity of witnessing the astounding manifestations in their presence.

Why is it that so large a class of our people stand aloof from, and refuse to investigate the wonderful phenomena? Why do not the learned, the scientific, the savans of the land, come to the rescue, and show to the world that these manifestations are not from the spirit world, but from the human mind, but are produced through some natural law hitherto not known to the scientific? Or do this class of persons think these things too trifling, too far beneath their dignity? Or, is it not more likely that they are afraid that they will learn something that will undermine or knock from under them, the underpinning of their preconceived religious opinions? A law through which a person can execute the most beautiful paintings in a variety of colors without the aid of human vision beneath the dignity or investigation of the learned!

Out upon such arrant biggery! Were it not that this class of scientific and learned persons believed in their inmost souls that they would discover by investigation of the wonderful phenomena, that they had for centuries in the church been hugging and accepting as truths, a great religious humbug and delusion, they would not hesitate for one moment, but would be anxious to probe the subject to the bottom and find out the truth of the matter. Investigations and discoveries, and at the same time add to their own reputation.

Sept. 12th, 1869.

Singular Dream.

On the 6th of May, 1867, a local Elder of the M. E. church, Philadelphia, died. His pastor, Rev. J. W. J. and the writer visited him during his illness. The scene was a triumph over death, hell and the grave. When able to do so, even at midnight, he would read and expound the Scriptures to his family, who sat up with him. His sufferings were great, but he had great grace. The right before he died, he fixed his bright eyes on each member of the family as they were gathered around his bed. He then said:

"Oh, how I love you all! I will ask my heavenly Father and I know He will not deny my request, that He may allow me to be your guardian angel, and watch over this household."

Thus he died, as though he would carry his beloved family in his last embrace to the city of the great King. About the 6th of Sept., near midnight, a daughter (who slept with her mother) was awakened by a piercing scream from the latter. She begged to know what was the matter, but she refused to tell. In the morning she told the family, saying she dreamed that she saw her two sons (who have been traveling in Europe for some months) in a dangerous place; that the horses ran away along a dangerous hill, that her deceased husband suddenly appeared and caught the horses by the bridle and stopped them and they fell. She then cried out, "Thee will be killed," when she awoke.

About three weeks after this, a letter arrived from Europe, commenced at Geneva, and finished at Interlaken, saying, "We are at the place which we are so glad to see you at, which we never expected. We thought we would never see home. On coming down a steep hill the five horses ran off half a mile and threw the driver ten feet down the hill; and that he believed some guardian angel unseen by them, protected them."

What ye will and it shall be done unto you. John xv. 7.

The above we clip from the Methodist Home Journal, (Philadelphia), and are constrained to ask, are the Methodists all becoming Spiritualists? If it is not Spiritualism, then what is it? Yes, drop your creeds and dogmas, then "Ask what ye will and it shall be done unto you." Form circles and sit regularly with honest hearts and earnest longings for evidence of the soul's immortality, and it will certainly be given to you, for the promise is, that "Where two or three are gathered together in my name there will I be in the midst of them."

Spiritualists realize the truth of this promise and know of its fulfillment, and others may, if they will be guided by the spirit of truth within their own interior natures.

A Spirit Communication.

MR. EDITOR—A few evenings since, at a private circle, a spirit came and said he wished to find his friends, and had an idea that if his name was announced in your JOURNAL, it would reach them. He should follow every paper, and I promised to write the letter—will you please publish it?

We are having excellent communications, and if the invisibles consent, I will occasionally send you something. If you accept this proposition, please send to my address the copy containing the communication from the spirit.

Watsels, Ill., Sept. 16th, 1869.

FRANK PLUMMER.

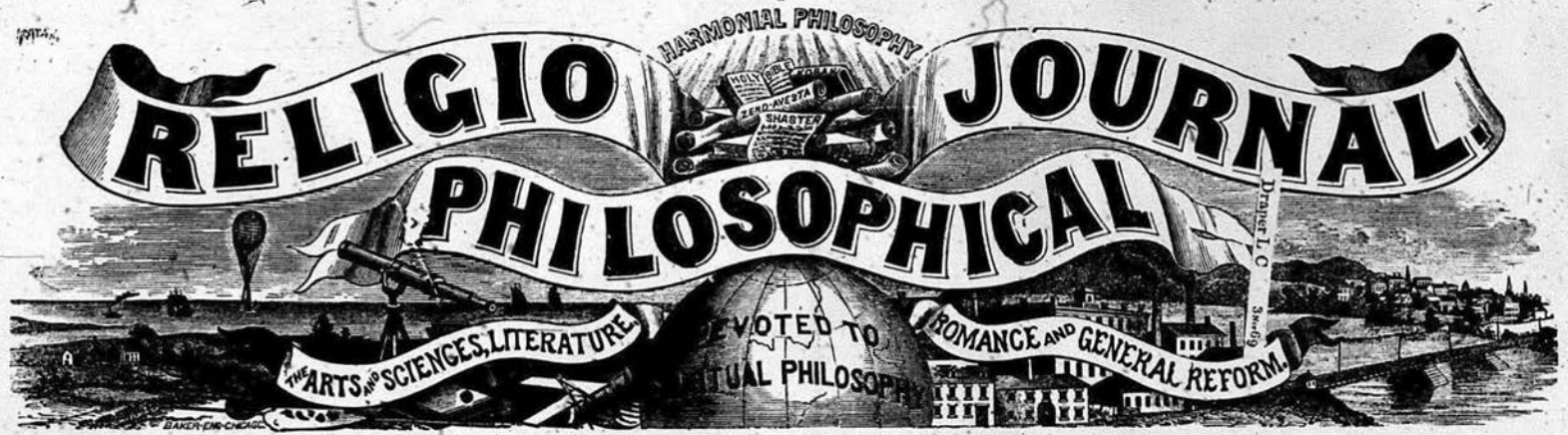
My name is Frank Plummer. I wish to find my friends, who I think I have gone to the bad, but have not. (Where was your home?) All over creation.

It is strange I can't find my friends since I crossed over the river, as you call it, but I think the JOURNAL will find them, and I shall follow that, and I wish my friends to attain a circle, and I shall make my friends, and a few things I will be able to make myself known to them, at least I think so.

Voices from the People.

Extract from a Letter by Geo. W. Hance.

There are a few here who feel a desire to investigate Spiritualism, but we have so well developed medium. We have one or two whom I think would make good speaking mediums if they but knew how to develop their power. Can you tell me of some work which would give us



\$3.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

E. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 9, 1869.

VOL. VII.—NO. 3.

Literary Department.

For the Religio-Philosophical Journal.
THE DEITY THAT WE ADORE.
BY HARRY ROSE DOCK.

Great God of Nature! unto Thee
With reverence we bend the knee—
Our Father and our Friend—
And not to Him, with passions fell,
Whom priests their trembling hearers tell
Will doom their sinful souls to hell
Where torments never end.

We worship no reverend god
Who smites the children with the rod
His anger to appease;
Nor see who reigns in heaven aloof,
Proclaiming vengeance from his throne
On all who are to error prone,
Or love their carnal ease.

The Deity that we adore—
And shall behold forevermore—
Is merciful and kind.
He never entered in His plan
To tempt with sin, poor sinner man,
That he might torture, curse and ban,
With cruelty refined.

And Thee, great God of Nature! Thee
Art the Supreme to whom we bow,
Our fealty is given.
We need no "mediator" aid
Whose blood one debt of sin has paid,
Nor priest to ply his gospel trade
To fit our souls for heaven.

We know that Thou art everywhere,
And love Thee for Thy kindly care,
For each created thing.
We feel Thy presence, and we know
Thy choicest blessings freely flow
For all Thy children, high and low,
For peasant and for king.

In every flower that scents the gale,
Each blade of grass that decks the vale,
Each pebble on the strand;
In the number'd insect race,
The reptile with its crawling pace,
In every bird and fish, we trace
Thine own almighty hand.

We see Thee in the mountain peak,
We hear Thee in the whirlwind's shriek,
The earthquake's rolling roar;
Old ocean when, with heaving breast,
He rises from his fiftal rest,
And roars in wrath his fearful crest
Thy sovereign presence o'er.

We see Thee in the comet's light,
The stars that twinkle in the night
Like gems of beauty rare.
We see Thee in the lightning's flash,
We hear Thee in the thunder's crash,
The tempest's howl, the surger's dash,
And know that Thou art there.

And heaven, on earth, in rocks, in trees,
In storm, in sear, in gale and breeze,
In ocean, lake and stream;
In mountain, cavern, dell and glade,
In everything that breathes and made
Of every form and size and grade,
We see Thee still Supreme.

And, God of Nature, unto Thee—
And Thee alone—our hearts have
With more of love than fear,
Nor know the knee so steeped in sin
Has had redeeming trails within,
And who may not an entrance win
To the most blissful sphere.

From the Religio-Philosophical Journal.

THE PLANCHETTE MYSTERY.

THEORY OF A FLOATING, AMBIENTMENTALITY.

THEORY OF THE AGENCY OF DEPARTED SPIRITS.

This theory apparently has both merits and difficulties, which at present we can only briefly notice. Among the strong points in its favor, the first and most conspicuous one is that it accords with what this mysterious intelligence in all its numerous forms of manifestation, has steadily, against all opposition, persisted in claiming for itself, from its first appearance, over twenty years ago, till this day. And singularly enough, it appears as a fact which, perhaps, should be stated as a portion of the history of these phenomena, that years before public attention and investigation were challenged by the first physical manifestation that claimed a spiritual origin, an approaching and general revelation of departed human spirits was, in several instances, the burden of remarkable predictions. I have in my possession a little book, or bound pamphlet, entitled, "A Return of Departed Spirits," and bearing the imprint, "Philadelphia: Published by J. R. Colon, 208 1/2 Chestnut Street, 1849," in which is contained an account of strange phenomena which occurred among the Shakers at New Lebanon, N. Y., during the early part of that year. In the language of the author: "Disembodied spirits began to take possession of the bodies of the brethren and sisters; and thus by using them as instruments, made themselves known by speaking through the individuals whom they had got into." The writer then goes on to describe what purported to be the visitations of hundreds in that way, from different nations and tribes that had lived on earth in different ages—the consistency of the phenomena being maintained throughout. I have conversed with leading men among the Shakers of the United States concerning this affair, and they tell me that the visitation was

not confined to New Lebanon, but extended, more or less, to all the Shaker communities, the United States not excepted. From one to another, but appearing nearly simultaneously in all. They also tell me that the phenomena ceased about as suddenly as they appeared: and that when the brethren were assembled, by previous appointment, to take leave of their spirit-ghosts, they were exhorted by the latter to treasure up these things in their hearts; to say nothing about them to the world's people, but to wait patiently, and soon they (the spirits) would return, and make their presence known to the world generally.

During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uneducated boy—A. J. Davis—in which the following similar prediction occurs:

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ere long, present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn."—*Nat. Dis. Rev.*, pp. 675, 676.

Eight months after the book containing this passage was published, and more than a year after the words here quoted, were dictated and written, strange rapping sounds were heard in an obscure family in an obscure village in the western part of New York. On investigation, those sounds were found to be connected with intelligence, which, rapping at certain letters of the alphabet as it was called over, spelled sentences, and claimed to be a spirit. The phenomena increased, assumed many other forms, extended to other mediums, and rapidly spread, not only all over this country, but over the civilized world. And wherever this intelligence has been interrogated under conditions which defy prescription for proper answers, a great leading and persistent response to the question, "What are you?" has been, "We are spirits!"

Cardor also compels us to admit that this claim has been perseveringly maintained against the combined opposition of the great mass of intelligent and scientific minds to whom the world has looked for its guidance; and so successfully has it been maintained, that its converts are now numbered by millions, gathered not from the ranks of the ignorant and superstitious, but consisting mostly of the intelligent and thinking middle classes, and of many persons occupying the highest positions in civil and social life.

As first its opponents met it with expressions of "bitter contempt and cries of 'humbug.' Many ingenious and scientific persons volunteered their efforts to expose the 'trick,' and if they seemed, in some instances, to meet with momentary success in solving the mystery, the next day would bring with it some new form of the phenomenon, which none of their efforts would apply. Being finally discouraged by repeated failures to explain the hidden cause of these wonders, they withdrew from the field, and for many years allowed the matter to go by default; and only within the last twelve months has investigation of the subject been re-commenced by the introduction into this country of the little instrument called "the planchette"—an instrument which, to our certain knowledge, was used at least ten years ago in France, and that, too, as a supposed means of communicating with departed spirits.

This little board has been welcomed as a "toy" or a "game" into thousands of families, without suspicion of its having the remotest connection with so-called "Spiritualism." The cry has been raised, "Quidquid id est, timore Demos et dona ferentes," but too late! The Trojan walls are everywhere down; the wooden horse is already dragged into the city with all the armed heroes concealed inside; the battle has commenced, and must be fought out to the bitter end, as best it may; and in the numerous magazine and newspaper articles that have lately appeared on the subject, we have probably only the beginning of a clash of arms which must terminate one way or another.

Should our grave and learned philosophers find themselves overcome by this little three-legged spider, it will be mortifying; but in order to avoid that result, we fear they will have to do better than they have done yet.

On the other hand, before the Spiritualists can be allowed to claim the final victory in this contest, they should, it seems to me, be required to answer the following questions in a manner satisfactory to the highest intelligence and the better moral and religious sense of the community.

Why is it that "spirits" communicating through your mediums, by Planchette or otherwise, can not relate, plainly and circumstantially, any required incident of their lives, as a man would relate his history to a friend, instead of dealing so much in vague and ambiguous generalities, as they almost always do, and that, too, often in the best grammar or bad spelling of the medium? Or, as a question allied to this, why is it that what purports to be the same spirit, generally, if not always, fails, when trial is made, to identify himself in the same manner through any two different mediums? Or, as another question still allied to the above, why is it that your Webster, Clays, Calhouns, and others, speaking through mediums, so universally give the idea that they have deteriorated in intellect since they passed into the spirit-world? And why is it that so little discourse or writing that possesses real merit, and so much that is mere drivel, has come through your mediums, if spirits are the authors? And why does it so often

happen that the spirits—if they are spirits—can not communicate anything except what is already in the mind of the medium, or at least of some other person present? It does not quite answer these questions to say that the medium is "undeveloped," unless you explain to us precisely on what principle the undevelopment affects the case. A speaking-trumpet may be "undeveloped," cracked or wanting in some of its parts, so as to deteriorate the sound made through it; but we should at least expect that a man speaking through it would speak his own thoughts, and not the thoughts of the trumpet.

And then, looking at this subject in its moral and social aspects, the question should be answered: Why, the supposition that these communications really come from immortal spirits, have they made so little progress, during the twenty years that they have been with us, in elevating the moral and social standard of human nature, in making better husbands and wives, parents and children, citizens and philanthropists, in drawing mankind together in harmony and charity, and founding and endowing great institutions for the elevation of the race? Rather may we not ask, in all kindness, why is it that the Spiritualist community has been little more than a babel from the beginning to the present moment?

Or, ascending to the class of themes that come under the head of Religion: Why is it that prayer is so generally ignored, and the worship of God regarded as an unworthy superstition? Why is it that in the discourses, dissertations, and speeches of those who profess to act under the sanction of the "spirits," we have a reproduction of so much of the slang and ribaldry of the infidels of the last century, and of the German Rationalism of the present, which is now being rejected by the Germans themselves? And why is it that in their references to the great lights of the world, we so often have Cæcilius, Jesus Christ, and William Shakespeare jumbled up into indistinguishability?

I do not say that all these questions may not be answered consistently with the claims of the spiritual hypothesis, but I do say that before our spiritualist friends can have a right to expect the better portion of mankind to drink down this draft of philosophy which they have mixed, they must at least satisfy them that there is no poison in it.

Having thus exhibited these several theories, and, to an extent, discussed them *pro et contra*, it is but fair that we should now ask Planchette what she has to say in answer to what is her theory of the whole matter? Perhaps it may be said that after raising this world of curiosity and doubt in the public mind as to its own origin and true nature, we have some semblance of a right to hold this mysterious intelligence responsible for a solution of the difficulty it has created; and perhaps it may be a little skillful in putting our questions, and occasionally call in the aid of Planchette's brothers and sisters, and other members of this mysterious family, we may obtain some satisfactory results.

Planchette now takes the stand and gives such answers to these and many other queries, as must ever prove satisfactory to any inquiring mind, however skeptical he may be. She settles the question of originality, and upsets all the theories that have been, or that seems to us, can be urged against the theory of spirit control. The astute questioner is completely nonplussed. This exceedingly interesting portion of the series, will be continued in the next two numbers of the JOURNAL.—ED.

[From the Cleveland Herald.]

A STRANGE PHENOMENON.

The Woman Who Has Been Preaching Every Two Weeks in a State of Unconsciousness for Twenty-three Years—Scientific Men Nonplussed. Another Version of the Affair.

Having for many years heard strange stories with regard to the case of a Mrs. Birney, near Tipppecanoe, Harrison county, Ohio, the writer, in company with a friend, visited her residence on Sunday, August 8, 1869. I had heard that she would preach at nine o'clock on that day while in a perfectly unconscious condition—perhaps herself being able, after recovering from the mesmeric or unconscious state, to tell a single word that she had spoken.

Before relating what I saw and heard, I will give a brief account of this wonderful woman, and the reason assigned by herself and family for the strange phenomena which has attended her for the past twenty-three years. Mrs. Birney was born March 20, 1800, near Cadiz, Ohio. Her father reared thirteen children, of whom five boys and four girls are still living. At the age of eighteen, while pitching a load of hay from a wagon into a mow, she was struck by lightning, which paralyzed the right half of her body, from the crura of her head down. She was entirely insensible for the space of two hours. She recovered from the effects of the stroke, and at the age of twenty-three years married her husband, Mr. Birney, who is a gentleman and a Christian. He was born in 1800, so that there is not much difference in their ages. They are considered wealthy, having a fine farm and a good brick residence about one mile east of Tipppecanoe. They have reared three children: two sons, aged respectively thirty and twenty-eight years, and one daughter, aged twenty-six—all married and in good circumstances. Mr. Birney is an exemplary member of the Methodist Episcopal church, while his wife belongs to the Presbyterian church, but she says she is not a sectarian in any sense whatever. She bears a good name, which is better than worldly riches, and is beloved by all who know

her best. She is an intelligent, sensible woman, and in this respect her discourse on the occasion referred to did not, in language and thought, come up to her capacity when in her normal condition.

About twenty-three years ago she was suddenly taken ill, as was supposed, and while in an unconscious state delivered a religious discourse. From that time until the present, these spells have come upon her regularly every two weeks. At first they occurred on week days, but for the past twenty years they have invariably happened on Sunday, at about 10 o'clock A. M. For a long time the house was crowded to her preaching days, but latterly the novelty of the case has ceased to excite the wonder of the neighborhood, and those who now attend her preaching are mostly persons from a distance. But rain or shine, summer or winter, whether there be a crowd or only her own family present, she regularly passes into an unconscious state, and delivers a religious discourse always one hour to an hour and thirty minutes in duration. She always feels unwell for hours before and after the delivery of a sermon. She says that she feels a painful, prickling sensation in the right half of her body, which begins several hours before, and lasts till consciousness takes place. Between these spells she feels perfectly well, and performs her household labors as vigorously as if she were many years younger than she really is.

She thinks that the "spells" which come upon her are caused by the stroke of lightning received when she was eighteen; but she attributes the existing religious power, and says she has always struggled against the wonderful influence which comes over her. She affirms most solemnly that she is not conscious before nor after her discourses of a single word that she utters. Indeed it was a long time before her family and friends could convince her that she was unconscious when attending a meeting in another part of the State, she attempted to remain in the house during the time of singing, but the "spell" came upon her so rapidly that she was forced to leave the house of worship, else she herself might have been the preacher on the occasion. So sensitive is her nervous system that she cannot bear to hear any loud, sharp noise.

On the occasion of our visit we arrived at the family residence about 8 o'clock in the morning, and were courteously received by Mr. Birney and his wife. She was sitting in an arm-chair by the side of a bed, and taking an occasional sip of what seemed to be some kind of tea. The influence was coming upon her, but she was able to converse with us more than half an hour. In the meantime she kept rubbing the right side, and occasionally also the left side of her forehead. She seemed finally to suffer considerable pain, and at about ten o'clock she became very pale, her system relaxed, her head fell upon her breast, and she said, "I am as dead as a sleeping infant." In this condition her husband lifted her into the bed, and placed her in a sitting posture. For two or three minutes she had to be held from falling over like a stick of wood. But soon her body seemed to be re-animated, and presently, after some effort and in a broken tone of voice, she said: "Is it noticeable, there is some things which is noticeable, and worthy of our attention." This sentence seemed to serve as a text, or rather motto for a discourse, which lasted about one hour and a half.

If any one who reads this ever heard an old-fashioned orthodox sermon forty or fifty years ago, delivered by an uneducated preacher, and arranged together without reference to matter or method, he has a fair idea of the discourse to which we listened for a mortal hour and a half. It seemed to us that some old-time country preacher was attempting, "in earnest tones and grave," to address his "dying audience, fellow travelers to the bar of God." The speaker asserted that the Captain of our salvation would "come to cut down sectarianism, self-righteousness, self-righteousness, self-known righteousness," that "many people have sense enough to know that they know nothing, and that the wicked will be turned into hell with all the nations that forgot God."

But we cannot give even a synopsis of this sermon, for want of space. It contained some excellent truths, rudely put together, errors in theology, viewing it from the writer's standpoint.

The case of Mrs. Birney is a strange and wonderful one, and has never been satisfactorily accounted for by scientific men, many of whom have visited her from every part of the United States. No one has ever been able to magnetize her, nor to prevent or to break the influence which comes upon her. When in this condition pins and needles have been run into her body without producing any effect whatever.

The latest explanation of her case is given by the Spiritual friend who accompanied me. He says that the woman is a "medium" controlled by the spirit of an old fogey preacher who imagines that he is still in the body and traveling a circuit. But if this is so, I have a nut for Spiritualists to crack. They say that the future life is one of progression and improvement. If so, how comes it this old preacher, who has evidently been there for many years, has not progressed a particle, neither in word, thought nor deed? His language is very ungrammatical—not half as correct as good Mrs. Birney uses when in her normal state—his arrangement poor, his reasoning illogical, and his theology execrable. How is this to be accounted for on the supposition that the spirit life is a progressive state? It seems to me that even an orthodox preacher

ought to wake up, after being in the immortal existence forty or fifty years. Science has failed to explain the mystery surrounding this wonderful case; and may it not be that spiritualism, too, is unequal to the task of unravelling the mystery—even if it does claim to be "wise above that which is written?"

Mrs. Birney is an honest, sincere, Christian woman, who would not, for worlds, impose upon the credulity of any one. When in this state her eyes are closed; she is completely unconscious. Is she controlled by an influence outside of herself? If so, what is it, and where does it come from? Is it within the power of man to solve the phenomenon?

We will crack that nut, by asking the Cleveland editor how it is that he finds himself surrounded by old fogies, who, so to speak, still vote for Andrew Jackson for President—men and women too, who have not advanced a single step beyond what their fathers, grandfathers and grandmothers had taught them. There is a class of people who, like a turbid stream, move so slow that to a casual observer no perceptible change would be noticed within a period of fifty years, and yet by placing certain land-marks, and making close observation, we can discover progress, though very slow. Death produces no change in the character, habits, or knowledge of the individual. A man steps upon a ferry-boat to cross a river, and he lands upon the opposite shore precisely the same as when he started, and though all the inhabitants upon that shore might be spiritualists, he could not be made to believe in any such nonsense. Some people cling to old ideas and habits with such persistent tenacity, that centuries would be required to eradicate them. There are as many degrees of progression as there are individuals to progress, and the same difference is manifested in the Spirit World as in this, and thus it happens that this old fogey preacher still can innes in the old beaten track, and will there remain, until by slow degrees he grows out of that condition. It would have been well for the Cleveland editor to have entered into conversation with him upon the ideas advanced, as both might have benefited thereby.

For the Religio-Philosophical Journal.
Geology vs. Genesis.
BY INQUIRER.

MR. EDITOR:—In a late correspondence with a distinguished clergyman of this city, he quoted Job in application to my remarks, "Where wast thou when I laid the foundation of the earth?" I replied, "I was not there, nor was the writer of Genesis there, but the writer of the Geologic history was, and he contradicts the account given in Genesis." Who is more worthy of credence,—an irresponsible writer who recorded the reputed events sixteen hundred years after they were said to have occurred, or the unerring writer of "Nature's Revelations,"—contemporaneous with, and author of the recorded events? In any court of justice, the testimony of a witness is rejected, who gives the date of an event long after it is proved to have taken place. There is a case in which the writer of Genesis, fixes the date of creation within six thousand years, when it is proved by irresistible argument, that man existed upon the earth more than one hundred thousand years before the period of his creation, as given in Genesis. Now, as the Christian system is based upon the creation and fall of man as given by Moses, and his existence upon earth is proved many thousands of years prior to the Mosaic account, that theory is disproved and the Biblical record false. The opinion of some of the Christian Fathers upon this subject, is worthy of notice.

Mosheim says, "The earlier Fathers considered Ezra, and not Moses, the author of Genesis." But it is not so important to know who wrote it, as to know if they wrote the truth.

Origen says, "What man of sense could make you believe, that the first, second and third days of creation, could have an evening and a morning, without sun, moon, or stars?"

St. Augustine says, "There is no way of preserving the true sense of the first three chapters of Genesis, without attributing to God things unworthy of Him."

Clemens Alexandrinus says, "Your Genesis in particular, was not the work of Moses."

I will give your readers, in my next, some of the Geologic proof to which I have referred, and they can judge for themselves of their claims to truth.

Washington D. C., Sept. 24th, 1869.

137 A Connecticut boy recently had a kite made in the shape and size of a man, which caused some wonderment and much comment when calmly swinging just beneath the summer clouds.

Pacific Department.

BY BENJAMIN TODD

MILLWAKE.

A Trip to Oregon and Washington Territory—No. 8.

This town is situated on the banks of the Willamette River, five miles above Portland. It is somewhat diminutive in size, though in earlier times it had some pretensions, and thought to rival Portland—but alas! for its high hopes, they all faded, for, like the hopes of mankind in general, they were doomed to realize a bitter disappointment.

There are several Spiritualists in the place, in fact, it might be said that Spiritualism is the prevailing religion. The Episcopalians have a small meeting-house, but it is in a dilapidated condition, and the church that is accustomed to worship within its walls, is much like the building, going rapidly to decay.

There is one family in the place that deserves mention as true reformers. They use no meat or butter, no salt, mustard, pepper or spices of any kind, and yet their table would be tempting to an epicure. A plenty of sweet cream and nuts of all kinds, and the finest graham bread I ever saw. Should any of our speakers go that way, call there if you want a home to rest for a few days, and be assured that you will be cordially received, and your wants kindly cared for. Their hospitality is unbounded.

OREGON CITY.

Lies on the same river, eight miles above Millwake, and is quite a thriving town of a thousand inhabitants, with Cananda only one mile distant.

The two world number, probably, some fifteen or eighteen hundred inhabitants. They have three churches in the place—Congregational, Methodist, and Catholic. They have all got the dry not in their bones and are dying—we were about to say—by inches, but we will say feet.

Many of the prominent citizens are Spiritualists and many more lean that way. Here we gave four lectures to well filled houses. There has been a radical change in the place since we visited them two years ago. Our going among them at that time aroused all the ire and animosity of the popular theologians, and when they could not annoy us in any other way, they sent their children to make disturbance in the lecture-room and also on the outside. And those children were Sabbath school scholars, and sent out to do mischief by their very Christian parents—a fine illustration of the civilizing and benign influence of the Christian Religion, truly! But, as it does everywhere, popular theology here has had to succumb to popular opinion. They are like a savage mastiff that has had his teeth extracted, and can only bark and howl.

From here, we returned to Portland on Saturday, and spoke on Sunday evening in Oro Fino Hall to a large and intelligent audience, upon the following subject, "Religion, what is it? Is it of God or man?" On Monday morning we started at five o'clock for Salem, the capital of the State. It lies on the eastern bank of the Willamette River, fifty miles south of Portland. Owing to a low state of the river, it was uncertain about our arriving by boat at Salem in season for our appointment that evening, so we were obliged to take the stage. The journey was a severe one. The dust was very deep, as the season had been unusually dry, and we were well nigh suffocated. The wind was travelling in the same direction as ourselves, and for miles we could not see the leaders of our team. As it is with all our annoyances in this life, so it was with our journey—it came to an end at last after eleven hours' riding. Our good friend, Deacon Hawkins, was awaiting our arrival, and gave us a cordial greeting.

You may think it strange that a deacon of the Congregational church should have to welcome us, but so it was nevertheless. But, by the way, he has become a very strong Spiritualist, and the church do not know what to do with him—they hate to turn him out, for he is one of their most exemplary members, and to allow him to remain unchastised would be ruinous to their government and principles. And Bro. Hawkins will not relieve them of their dilemma by going out of his own accord, so they are in a sad fix, for they fear if they turn him out, others will be offended and go with him. Poor preacher and poor church, they are in a sad quandary. Spiritualism has had many difficulties to contend with in this city, and one of the most trying has been the persistent opposition of the Methodist denomination. They have a large university here that is fostered by the Methodist fraternity throughout the State, and it is governed with all the rigor and religious bigotry that ever characterized the Pillgrims that landed on Plymouth Rock in 1620. The students are required, by the rules of the institution, to attend church three times on Sunday, and if found delinquent, a black mark is placed to their name on the list, and a certain number of black marks is a sufficient cause for expulsion in disgrace, and as published to the world. Another great difficulty has been the unmitigated slander and vilification of the Methodist clergy throughout the State. And for such kind of raciality, the Methodist clergy of the State of Oregon, can carry off the palm from any other portion of the civilized world—our own exception among them has proved the fact. But it is all right for them to glory in Paul's example, and live for the honor and glory of their God, also, for the discomfiture of Spiritualism. What a contemptible God they must have, that takes so much lying to make his power and glory complete. Another difficulty that they have had to contend with here has been the most serious of all, and that is, the want of an eligible place to hold meetings. They have only had the district court-room, which is not of sufficient capacity, to say nothing of its other inconveniences. The difficulty will soon be overruled, and the Spiritualists will, ere long, be abundantly accommodated.

C. A. Reed, the Adjutant General of the State, who is a very intellectual man, or at least so much so that he is more than a match for any of the preachers in argument, is engaged in building a large theatre which will be at the disposal of Spiritualists for Sunday meetings and other evenings also, when not otherwise engaged. Gen. Reed is a confirmed and outspoken Spiritualist, and of noble nature's nobleness. He is also a man of sterling integrity; cannot be bought or sold, and commands the respect of all who are acquainted with him.

If Spiritualism should go on increasing in a geometrical ratio, in this city, for the next two years, as compared with the past, the theologians would not be able to master a corporal's guard.

We gave three lectures here with the old court-

house crowded, and returned to Portland on Saturday, and spoke the following evening in Oro Fino Hall. Subject, "Sunday just as good as any other day."

KNOW THYSELF.

Facts in regard to the impulses of man—the laws of affinity—the stronger element subdues the weaker.

BY J. N. OSBORN.

I know of no requirement so difficult, as that man should know himself, notwithstanding it may be a Herculean task, yet it would be our greatest blessing, did we obey the injunction.

We are complicated beings—we have a three-fold nature—we have a material or earthly being—we have a mental or reasoning being—we have a soul or life being. That to know ourselves, we must learn the whole man.

Our organism, or earthly being is by far the smaller part of man, and our present capacities may be more easily analyzed and understood than either the mental or life element. The physical may be separated into its several kindred parts. We remove the skin from the flesh, the flesh from the muscle, the muscle from the ligaments and blood vessels, and these from the bone, and so continue until we have the human system divided and set apart in its several kinds. We now take these parts, and by a chemical process we ascertain that they are composed of certain earthly elements—the food from one class of element, the bone from a different, the brain from a still different, and so on through the whole structure.

Now, if we turn our investigations to the earth, we find that it is composed of sixty odd different elements. Among these are all the metallic ores, iron, copper, brass, gold, silver and many others. Then there are many elements in the gaseous and liquid forms—among these are hydrogen, oxygen, nitrogen, phosphorus, water and so on.

By a law of absorption and attraction, man's physical being is made up of some eighteen of these earthly elements. We take them into the system in many ways. Their properties bubble up in the fountain, and we drink them; they are pushed up in vegetation, and we eat them; they become animal flesh and we eat that; their vapors arise in air and we breathe them, or absorb them into the millions of perforations of the skin, and it is by this process that the physical man is brought to perfection. These earthly properties have more to do in showing up our traits of character than all else combined.

One organism may be so circumstanced, from its embryo conception, all along its journey, as to absorb and take on more of one of these particular elements (say iron) than of some other, its opposite in nature. Hence, iron being of a stiff, stubborn nature, the will man has a greater task to hold in subjection that character, than some one else has, who has been differently circumstanced.

Again, take another organism that may have accumulated a superabundance of some of those combustible gases which goes off with a very little friction, and you have an individual that is irritable and uneven in disposition. The nature is in the elements, find it where you may. The law of affinity, like the load-stone, draws and adds to more readily, where the hereditary stock has been most abundant.

This is our earthly man spoken of throughout the scriptures. It is our first man Adam, and it is this and this only, that gets up the carnal and spiritual warfare.

I would not have any one conclude, from this argument, that we are entirely creatures of circumstance, and that because we are thus "created" that we cannot avoid doing evil, therefore are not responsible for what we may do; it is not true. I told you when beginning this article, that the physical was the smallest part of man, that the mental and life were the greater part. In all else, we find the weaker governed by the stronger. This being true, if we suffer our weaker, gross nature to overpower and lead to error our nobler powers, ought we not to pay the penalty? What that penalty is or may be, is not my province now to discuss. Suffice it to say, on this point, that all things are governed by law; and that that law will bring harmony out of all seeming confusion. Then, if you would know yourself, you must learn that you have natures that seem to be at variance. That the flesh and spirit are antagonistic. This is what Paul alludes to when he says in substance, "That which I would, I do not; and that which I do, I would not." He had the same warring elements in him that you and I have within us.

But, let us consider this weaker and stronger nature a little further. I do not simply mean a muscular power. Because the ox, horse, lion, tiger and many other animals, are more powerful in this respect, than man; and yet man governs and controls those animals. But he does it by his will-power. We see by this, that as life grades up, the nobler parts approximate nearer perfection; hence our ability to gain the mastery over our grosser natures. There is another apparently strange feature here in connection. In all animals, the stronger subdues the organism of the weaker. The vegetable sucks up and lives on animalcule; the grasshopper devours the grasshopper; the chicken pounces down on the grasshopper; the hog eats the chicken, and man makes food of the hog. Here then, is the lord of creation—the ultimatum and highest perfection of earth. As the material organism grades down below man, so, the mental and life element goes up in the same ratio.

One more thought on our material being. When the body gets sick—is emaciated by what we call disease—medicine that will obviate or remove the malady, is eagerly sought for. If the blood gets too thin and does not circulate with that freedom that it ought to, a preparation of iron is forced into the system, when the machinery slowly regains its proper motion. And so with other diseases—we always seek the remedy from among the productions of earth. This is proof that the law of absorption has been interfered with, and in consequence the system has become depleted, and we have to go to the mother stock, to build up that want, replace the earthly element wherein we have lost.

Let us now consider, very briefly, the mental man. It is just as much a babe as that little fleshy form that you handle with so much care, and ought to be dealt with equally tender. In fact, the trine man begins its infancy, grows to youth and ripens in old age. Three in one, progressing for eternity. After that nature ceases, (the physical man ripens and goes back to mother earth), it is in way destroys the law of progression. The immortal man still grows and ripens,

but never can reach infinity. There can be but one infinity, unapproachably.

But, I have already said that mentality was a babe—not so acts, in arriving at conclusions. We suffer our human senses to lead us to many erroneous conclusions. True, the five senses were given to aid us in forming correct ideas; but they are defective, and will not do to depend on as absolute. If they were not defective, there would be no differences among us. We would all see, feel, hear, smell and taste things just alike. You all know each and is not the case, consequently, the organs must be defective, and if defective, will not give uncontradictory proof. Like a small boy who has climbed to the top of some high hill—he looks out this way, and imagines that he is above the tallest trees—he looks away beyond and over them, and sees the blue sky—he turns in this direction, and the same scene is presented—every way he turns, it is down to him. With this evidence, he cries out in the joy of his little heart, "I am on the highest place in the world." He forgets or does not know that out here West, or down East or across the ocean, that there are mountains that would dwindle his little eminence to a mole-hill. Even so with the ripper man when he begins to investigate and search for truth. We are too apt to carelessly follow the old rocky channel of some party mind whose body now sleeps. If our tendency is directed to some more noble and exalted evidence, especially if the apostle be of a different school or family, we utterly refuse to believe. May I tell you why these things are so? Go to mother Rome and hear her clanking chains—see her galling fetters that bind those infant men of reason. They are not allowed to reason for themselves, but on bonded knees, like whining curs, their rumpingly priests feed them with the bread of death. But must I stop here? No; the same demon spirit is cropping out in every church in the land. If one of these babes become restless and begins to ask hard questions, they are told to hush—"these are mysteries belonging to God, and we have no right to pry into them." Thus we are ledged about, and dare not go beyond the beaten path. When we rise above and break the chain that binds us to slavery, and begin to feed on more liberal ideas, conscience, the offspring of some false teacher, comes bounding up like a frightened pheasant, and decays us away.

But I would call your attention to another fact concerning the mental man. It is an enduring something. Because we cannot see it spread out in some tangible shape, it is no evidence that it is nothing. For the life of me, I cannot see why this word "nothing" was ever gotten up. There is no such thing as nothing. Yes; mentality is a something, and if we are not now able to see it loom up in some visible form, the time will come when we can. Air, electricity, life, thought and all such, are each and severally a something. They are above, beyond, something more than physical. We may see their effects, but the actual something we can not now see. Even so with the immortal mental man. It is just as powerful and eternal as the air or electricity. And as the material man has a material source from which to supply all its demands and needed wants, so the mental man has an eternal fount from which it is fed. That fountain is the Father and God of us all.

The Postroom.

SPIRITISM.

Outline of the Lecture on Spiritualism—Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. B. Graves.

Concluded.

And again, in 1st Kings xxii. 30, we read,—"And the Lord said, that shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And one said in this manner, and another in that manner. And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so." From this passage we learn that God has a right to choose decisions for those he intends to destroy, and that without his permission, Satan can have no power upon earth or men.

In Zechariah ii. 1, 2, we read, "And he showed me Joshua the high priest, standing before the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" Jude 9, "Yet Michael, the archangel, contending with the devil, when he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." For the Lord had sent his archangel to take charge of the body of Moses, and to bury it, so that no man might know the place of his tomb; and thus, doubtless, intended to prevent the worship of Moses' bones. But Satan, who could not know the secret, and strove with Michael, but the latter triumphed, and accomplished his mission.

Again, in Daniel x. we learn that the good angels can be overcome and taken captive by more powerful fallen spirits:

"In those days, I, Daniel, was mourning fast three weeks, I ate no pleasant bread, nor wine, angel of the Lord appeared unto me, and said, arise upon my knees, and upon the palms of my hands. And he said unto me, O Daniel, man greatly beloved, understand the words I speak unto thee. . . . Fear not, Daniel; for from the first day that thou didst set thine heart to study, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but I, Michael, one of the chief princes, came to help me, and I remained there with the Kings of Persia. Now I am come, etc."

From this it appears that the angel that had been sent by God from heaven to answer the prayer of his servant Daniel, had been intercepted by the chief demon of Persia, the one whose province it was to watch over the inferior demons of that kingdom, and was by him made a prisoner, and retained for twenty-one days, when Michael came from heaven to release him. He proceeded to fulfill his mission—to answer the prayer of Daniel who for these three weeks had given himself to fasting and prayer. The good angel seems to have apologized to Daniel for his long delay, before answering his prayer. Angered or hurt, are powerful beings. They have no material bodies, and are altogether independent of the laws of matter—of nature. Though possessed of imponderable bodies—of bodies immaterial—yet they are superior to the laws of matter and control it at will. It has been said in mockery, "How can the immaterial control the material? How can spirits, fallen or good, lift human bodies, or raise tables, or in any way operate upon matter?"

The Bible tells us that Jesus was put into the tomb of Joseph, and a great stone was put at the mouth of the tomb, and securely sealed to prevent the removal of the body. An angel rolled the mighty stone away and sat upon it. After Pentecost, the twelve apostles were seized and thrown into prison—the doors locked, locked, and guarded by a strong guard. Some apostles were walking the streets of Jerusalem, and proclaiming the unsearchable riches of the gospel. An angel had opened the doors and brought them forth, and the doors were found in the morning locked and guarded, as at the first. Would it not seem, then, if fallen angels have such power, that it is a small matter for fallen angels to untie the most complicated knots, break cords in sunder, burst chains, empty drawers without unlocking them, and scatter their contents about?

Peter, on one occasion, was thrust into the inner prison—bound hand and foot with chains. The angel of the Lord, at the hour of midnight, in answer to the prayers of the disciples, gathered in a private room, came into the prison, removed the shackles from Peter's limbs—rolled back the huge and ponderous gate of the prison, then required the united strength of six men to turn it upon its hinges, and led Peter safely through, to the great consternation of his keepers, and the great joy of the Christians. There can be no good reason assigned why fallen angels could not do the same miracles, perform similar wonders, because, like the angels, they are not bound by the laws of matter, but superior to them; therefore capable of producing the most wonderful results. He who does not believe in the power of fallen spirits to unlock drawers, move tables, etc., is the credulous and deceived man—imposed upon and deceived. Again, a good angel has been seen by a man, and over him elements. When Daniel was cast into the den of half famished lions, an angel was sent from heaven to hold the jaws of those raging beasts, during that long and solemn night. He successfully accomplished his mission, and in the morning the king found Daniel unharmed, and the lions had not touched him. Stayed the flames of the fiery furnace, heated to seven times its usual heat, and preserved Shadrach, Meshach and Abednego, so carefully that when taken from it there was not even the smell of fire upon their garments. An angel caused Balsham's nose to speak. Balsham, the dumb ass speaking with man's (human) voice, forbade (reproved) the madness of the prophet. 2 Pet. ii. 15-16.

So too, can Satan make use of brutes as mediums. He stole into the garden of Eden, and possessed himself of the *nachash*, through whom he caused our first parents to fall. This Hebrew term *nachash*—corresponding to the Greek *serpens*—has been rendered into our version *serpent*, but probably should have been translated *ape* or *baboon*, as Adam Clark, and other learned commentators suggest; for the serpent certainly never walked erect as man, and could not have been cursed by being made to go upon his belly, but the baboon, in all probability, first walked upon his hinder limbs as a human being. To him it would have indeed been a curse to command him to go upon his belly—that is, to use both hands and feet in walking, like other quadrupeds. Other reasons of a philological character have been adduced in support of this position. But so far as the subject of this lecture is concerned, it is altogether immaterial whether Satan used the serpent or the ape, as a medium for the accomplishment of his fell design. The fact that he made use of a beast of the field as a medium on one occasion, certainly proves his power to so again. It seems to be true, that Spiritualism, the use of a medium by an evil spirit—aye, by the very prince of all evil spirits—occasioned the first human transgression, which brought death into our world; and all its woes.

Satan can not only wicked men to murder, control the elements, inflict diseases and terrify with dreams. "In the history of Job we have another inspired account of the power of Satan, and of his hatred towards the good of the human race, and of his intense desire to do evil beyond what we may suppose he is ordinarily engaged in doing. From this account we learn the following additional facts, viz.:

1. That Satan prompts men to acts of robbery and murder. He stirred up the evil passion of the Sabeans, and caused them to attack the servants of Job as they were peacefully plowing in their field. They slew all the servants but one, and carried away the oxen and asses. 2. He caused the fire to fall from heaven, or rather he controlled the electricity which is in the clouds, causing the lightning to smite the servants who tended the sheep in the field, and killed all the sheep and all the men except one, who escaped to tell the sad news. Not only were the men and animals killed, but they were actually burned up. This is a well known fact, never produced by a mere stroke of lightning in our days; or, if it is, it is exceedingly rare. 3. After exciting the Chaldeans to carry off the camels, and to kill the servants who attended them, he raised a storm in the wilderness that blew down the houses in which the ten children of Job were assembled, and destroyed them all, and all the attendants on that occasion, except one, who was left to communicate the fact.

4. He laid his hand upon the body of Job, and smote him with a sore disease, so that, in the anguish of his soul, he longed for death, to be freed from the bodily sufferings he then endured. His flesh became as wax, and he was tormented by visions, and frightful appearances of horrid and unearthly things, so that he preferred strangling and death, to life.

From this history we learn that if God permit, Satan has power to control the winds and the electric fluid so as to overturn houses, destroy property to any conceivable amount; to take away the lives of men and animals; to afflict the bodies of men with horrible diseases; to terrify the mind by presentation to the imagination and to the eye, of horrid and revolting sights; and to disturb the peace of sleep by harassing life a burden, and forcing the unhappy sufferer to long for death, so as to be freed from such torment. It also gives us an idea of the belief of Job as regards the influence of these things upon man after death. It is evident that he looked upon death as a guarantee that he would be freed from the influence of Satan's power forever. But if death gave him no rest, why should he long for it? Satan is still the prince of this world, and the prince of the power of the air, and he still works in the hearts of the children of disobedience.

Satan can counteract the forms and the voice of departed saints, and convey through a medium with the living, and predict the future to deceive the living.

Call your attention to the case of the Witch of Endor, as instanced by Dr. Ramsey: "Satan made her believe that he had really talked with Samuel. But he was deceiving her, being forsaken of God, and knowing not what to do, he went, in open violation of God's command, to consult with evil spirits, and to get, if possible, from them the information that God withheld from him. This history is full of instruction to all of our day; and especially does it give a lesson of warning to those who are led away by the delusions of Satan now."

The history is found at length in 1st Samuel.

xxviii. Bishop Patrick, Dr. Clark and others, hold that the spirit of Samuel did really appear, and that this was done, not through the power or arts of the woman, but contrary to her expectation, by the permission of God. But there is a necessity for supposing that the spirit of Samuel did actually appear, if Satan can transform himself into the appearance of an angel of light, so can he assume the appearance of any of the saints of the Lord. That Satan does, at will, assume different forms for the purpose of deception, is apparent from the Bible. These apparitions are not confined to one age or place. They occur whenever it suits Satan's purposes to take a shape or form that will aid him in his plans of deceit. It seems improbable for the following reasons, that the spirit of Samuel did really appear. B. cause,

1. God refused to answer Saul by prophets, or by Urim, or by dreams, when he personally inquired of him. (1 Sam. xxviii. 6). Why then should he send Samuel from the Spirit World at the wish or conjuration of a witch, to do what he had just before refused to do?

2. Saul paid the spectre religious worship. He bowed his face to the ground and worshipped him. (1st Sam. xxviii. 22, 23, 24, 25). This adoration Samuel neither could nor would receive. (R. v. xlii. 8, 9), but Satan himself could and did.

3. He pretends to have been disquieted by Saul and the witch's power. This is putting the saints of God and their departed spirits on earth, in the power of mortals on earth.

4. She represents the spirit of Samuel as coming up out of the ground. This accords exactly with Isa. lxxiii. 3, which informs us that familiar spirits thus appear, and their voices issue from the ground. "And their shall be brought down, and shall show thee the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust."

5. The spirit of the Lord had left Saul, and an evil spirit had taken hold of him, and he was now with him, and now appeared to him dressed up like Samuel when on the earth. (1 Sam. xvi. 14).

6. The prediction of Saul's death was true as to the fact, but not as to the time; for it was not the next day that Saul died. But if the Hebrew word *morow*—readers, "tomorrow"—means merely future time when this is only what Satan might judge would be the case.

7. Saul was cut off from life for two things. The first was for disobeying God in the matter of Amalek. (v. 18). The second was for asking counsel from one who had a familiar spirit. (1 Chron. x. 13). It appears impossible that Samuel should have been raised up, and appeared at the request of a witch, and thus sanction a wickedness for which Saul was killed.

8. The prediction that Saul and his sons should die on the morrow, or soon, was true only in part. Three of Saul's sons were slain, (xxxi. 2), but his two other sons, Armoni and Mephibosheth, lived, and were afterwards hanged by the Gibeonites. (2 Sam. xxi. 9). If we get the correct idea from this history.

Not to multiply reason, which might be offered, we conclude that Satan himself appeared in this case, and not one of his angels, as on ordinary occasions. And this would be sufficient to terrify the woman herself, and to account for all that happened.

The mediums of Spiritualism to-day, can, as did the Witch of Endor, "call up spirits from the vasty deep." Go to New York or Washington, and visit Foster's rooms. As you enter, Foster will be seen sitting at a round table, and you will see next to yourself at the table. He has never seen you before. After starting into vacancy for a few moments, Foster says:

"I see a form approaching," he describes the very gait and lineaments of a female form, with curling hair, dark, etc., and describes her as wearing a white dress, and a white apron, and bearing in her arms a beautiful child. From the description given, you at once recognize the picture as that of your deceased wife, who, perhaps, has but recently died, and with her newborn babe was interred in the old family vault in Elmwood. To satisfy you more fully, Foster slowly and deliberately rolls up his sleeve, and shows you a scar on his arm, and then, in flaming characters, and apparently letters of blood, is the very name of your wife, clearly and unmistakably inscribed. You are overwhelmed with the evidence given you. Do you doubt this? I have the facts from the very best citizens of this city, whose veracity is unquestioned, and who have told me that they have seen it, and who took such precautions that they could not possibly have been mistaken. But let me tell you, if you go, it will not be the spirit of your departed wife with which you communicate, but it will be a demon, an angel of darkness, an emissary of the devil, counterfeiting the appearance, manner, her style of conversation, and, perhaps, too, her very style of handwriting. In addition, it may tell you of circumstances and events in the past history of your own life and that of your wife, which you have every reason to believe no other human being but your wife ever knew; for, as I have observed, the past is thoroughly understood by demons, who are ever acting as spies over all our deeds and thoughts and words—most hidden and secret. Foster does know no more than the Witch of Endor, and why need we be astonished? Demons controlled the utterances of the prophets of kings, as we learn from the Bible, and as I have already mentioned the case of Ahab, need not repeat it.

There were demoniacal possessions in the days of Christ.

Open the New Testament, and read the gospel by Matthew, Mark, Luke or John. You read of devils (properly demons) being cast out, making requests not to be sent away, being silent, etc., etc. It will not surprise you, in the case to say that those represented as possessed of demons were simply diseased! They were actual possessions. Some of the cases recorded were not afflicted with any disease. Some were blind, and some were deaf and dumb, merely. Mary Magdalene, out of whom seven devils were cast, was not afflicted with any disease. The demoniacs themselves confessed that they were possessed of demons—under the influence of evil spirits. We read of one that was possessed of a host of demons, inasmuch that when addressed, they cried out that our name is Legion, for we are many. These demons made requests of Christ. The evil spirits cast out of the demoniacs that dwelt in the tombs, asked and obtained Christ's permission to enter a herd of swine feeding near the sea. We are told the swine ran frantically or violently down a steep place into the sea and the whole herd were drowned. The keepers fed and reported the matter in the city, and the people came out and besought Christ to leave their coasts. These demons could certainly have been no mere diseases—nor were they the spirits of departed dead. They were indeed demons, as styled in the Greek Testament, and exercised immense power over their mediums. The demoniacs could not be restrained by any cords or chains put upon them; for by the power of the demons, they snapped them asunder, as they would have done the slenderest thread. Demons cast mediums into the water or on the shore. On one occasion, on being commanded to leave its medium, the demon threw him on the ground, tore him, mangled him dreadfully, so that the bystanders thought he was dead; but a word from the Savior restored him. Knowledge of the future, we are assured, is not the questions put by them to Christ, "Art thou come to torment us before the time?"

Christ himself made a distinction between diseased persons and those possessed of demons. He declared that he cast out demons, and conferred the same power on his disciples, and they too did cast them out.

SIMON MAGUS.

If we pass into apostolic times, we meet with Simon Magus, a sorcerer and a medium as Simon Peter, his successor. It is said, "Simon Magus used sorcery and bewitched the people of Samaria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, saying, 'This man is the great power of God.'"

The evil spirit was cast out of Simon Magus, and so too it can be cast out of Simon Peter. It is not wonderful that the very forms and features of the dear departed can be counterfeited by demon spirits, for the Bible tells us that Satan can even transform himself into an angel of light. The evil spirit pronounced him an arch deceiver, and warns us against his wiles. When the spirit of sorcery was cast out of Simon Magus, he immediately lost his power—his art of divination forsook him, and so too would Foster's.

THE FORTUNE TELLER.

Again, in Acts xvi., read, "And it came to pass, as we went to pray, a certain damnable spirit of a spirit of divination, met us; which brought her master much gain by sooth saying. The same followed Paul and us, and cried, saying, 'These men are the servants of the most high God, which show unto us the way of salvation.' And this she did many days; but Paul, being grieved, turned and said to the spirit, (saying to the spirit, 'Come out of her'), and the name of Jesus Christ, to come out of her. And he came out at the same hour,"—at once. In consequence of this, Paul and Silas were arrested by the magistrates, at the instance of the damnable spirit, because the hopes of their gains had been taken away; and then, after being scourged, they were thrown into prison. This damnable spirit was but a type of the modern clairvoyants, so frequently to be met with in our day. Perhaps there is one in this city. People think it a small matter to consult them, and even Christians have visited them. But to hold intercourse through these mediums with demons—to worship the devil, this is a most damnable sin, from which the Bible commands us to abstain. I would as soon, if I could, call up the devil (Satan himself) and converse with him in his own person, as to commune with the demons through the instrumentality of mediums. There would be none so great.

Satan has, through willing mediums, held intercourse with the ungodly and the wicked from the earliest ages. Go home and consult your concordance, under the words, "Diviner," "Sooth-sayer," "Necromancer," etc., and you will find that in all periods of human history, the world's history; you will find it pronounced by God, a manifestation of Satanic agency to deceive men, to lead them away from the truth, to induce them to reject the Holy Scriptures, and inculcating the same doctrines that are taught by all Spiritualists of the present day. Paganism has been also teaching the same doctrines, and has been filled with oracles, mediums of communication with spirits. We read in Virgil of the Sybil, who inhabited a grotto in the living rock. She wrote her predictions upon the leaves, and left them in the cave arranged in harmonious order; and the wind, as the door was opened by those coming to consult her, would scatter them in all directions. She troubled not herself to recover or rearrange them; and those who were anxious to learn of the future, not unfrequently departed without accomplishing their purpose, and heaped curses upon the head of the Sybil. In the same manner, the mediums of the present day, through the instrumentality of which we read, none ever became more noted than the famous oracle of Apollo at Delphi, to which all nations resorted, so that it was called "the oracle of all the earth." The responses were first given out by a young virgin; but afterwards by an old woman in the attire of a priestess, who was called Pythia, from Pythion, one of Apollo's names. The tripod was, as some suppose, a three-legged table, as the name indicates, on which the priestess placed herself when she desired to give forth oracles. Sages, philosophers and the wisest men of Greece, and the whole earth, visited Delphi, and gave credence to its predictions. The indications of the spell coming over the priestess have been described, and accord with those given of modern mediums, when getting under the influence of the demon spirit.

God has wisely concealed the future from our eyes. There is a dark veil between us and the coming events, that is designed by the Almighty to prevent our knowing what is yet to come. The mercy and goodness of God are evinced by this.

Heaven from all creature hides the book of fate,
All but the page prescribed their present state;
From brother, what man from men what angel know,
Or who could suffer here below?
To whom thy rays descend, and play,
Had he thy reason, would he skip and play?
Pleasant to the last he crops the flowery food,
And like the hand just raised to feed his blood.
O, blindfold to the future kindly give,
That each may fill the place assigned by Heaven.

We are thus prevented from acquiring knowledge, that could not but render us miserable all our lives. And hence, as designs were made to know the future, it is a sin to attempt to lift the veil, farther than He has done so in the prophecies in His book. To attempt to pry into the future, by resorting to intercourse with demons, is rebellion against God. This was the crowning sin of the heathen nations, driven out of their land by the Jews; and God threatened to destroy Israel for the same offense, if they should indulge it. The necromancy of the Canaanites was but an effort to communicate with the spirits of the dead, who, it was supposed, had gone into the future world, and could return at will, impart a knowledge of the future to those still on earth. It was the heathenical same as modern Spiritualism. As God has pronounced a curse upon all nations who "seek after necromancers," so, too, he will visit calamity upon that people who give themselves up to Spiritualism—for it is only a new name for the same old sin, practiced in the same manner, and for the same end. It is an abominable wickedness, a heinous thing. It is as abominable as those whom God has given up to believe a lie and be damned. The great God permits not himself to be trifled with; nor will he deal lightly with such as turn away from him and his holy worship, to pay court to the devil, through the instrumentality of mediums. God only permits their deception, to insure a more certain, and a far more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritualism is sure to result in woe to an individual, surely will it prove calamity to nations; for the North, where Freeloism, a hell born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritualism; behold the cities given up as it were, a prey to free-love, adultery, licentiousness, laxity of morals, the greater portion of them occupied entirely by houses of assignation, by mansions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where such a state of morals exists? No, verily. It

is but a prelude to the greater laxity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with demons, the worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with similar spirits," and their deluged souls are spreading in our very midst, and we be upon this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to battle with this fatal delusion. "Resist the devil, and he will flee from you," yield to him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it more pious to visit these mediums, than I warn you, men and women of this audience, against it—as the sin of Satan—as the sin of necromancy, for which heathen nations have been destroyed, and the worship of demons, which they would be visited with, is the condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its torments?

WHAT MEANS THIS SUDDEN REVIVAL OF THESE SATANIC MANIFESTATIONS, KNOWN AS SPIRITUALISM, THAT IS SWEEPING WILDLY OVER THE LAND?

It is ominous, it means something fearful to the world, hopeful to the Christian. It is a sign of the last times. It means that the near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, to bind and cast him out, and to give rest to the weary. The multitude may mock and the wise may scoff at this, but the Bible declares it, and God's people will understand it. I stand here as a minister of Christ, to discharge my duty to this congregation and to this city; to warn you and entreat you, by the truth and mercy of God, the joys of heaven, and the pains of hell, as you regard the morality and well being of society, to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ our Savior, and the apostles. Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political event. That there should arise false prophets, religious teachers, ministers, teaching new doctrines, and shall show great signs and wonders, inasmuch as it were possible, they should deceive the very elect; but they will not escape the elect—true Christians. Ought not this to startle us?

The Apostle Paul declares, (1 Tim. iv. 1) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry (freedom) and commanding to abstain from meats." (The devil, it seems is the author of Leat—so fashionable these days in our city!) What are some of these doctrines of demons? To deny the divinity and atonement of Christ. All Spiritualists do. To scoff at the Bible as a word of truth, and all Spiritualists do this; they teach the world to walk after their own lusts, forbidding to marry, and free-loveism is the bastard offspring of Spiritualism. Look to the North—look at its apostles and noted ministers here, and there, and everywhere. It is manifest here, it is evinced in the teaching and conduct of many of the ministers, the number of its disciples multiplied, it will arise and disrupt the social relations, and fill this city with assemblies for assignation, multiply the houses of lust and death. I lift the warning voice to-night in the ear of this community, that if they do not turn away from the teachings of the Bible, teaching the part Satan and his demons are to play in the last days of this dispensation, think I have admitted too much, in conceding that demons, or Satan himself, through mediums, human or otherwise, can and does work miracles! Christ said the false signs and wonders of a false prophet, preceding his second coming, should do great miracles and wonders. *Somnion* is the word translated miracle and sign, everywhere. If Foster is doing what our most prominent and veracious citizens testify, who visit Washington or New York, he is doing great miracles and wonders, and so, too, is the medium in this city, they are doing what Spiritualists and others affirm, they are doing miracles and wonders, and deceiving many. The art is *seductive*—they are seducing spirits.

A leading Spirit warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerous. I repeat this warning to all who are tempted to enter, and to those who are under the enchantment and within the wiles of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive men, who will not receive the teachings of the Bible and obey them?

In the revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please.—Rev. xvi. 13, 14:

"And I saw three unclean spirits, like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of the Almighty. And so, too, many of the mediums in this city seem preparing for some great crisis? Is there not a marshaling of all the forces of Satan for a conflict? Have not these unclean spirits been let forth, and are they not arraying all the physical science, human and religious, against God's revelation? See false mediums; see Spiritualism, with Roman Catholicism in the van, sweeping through the churches of the land; see Christianity sunk into cold pomp and show, Pharisaism and formalism; see the numberless *isms*, from bold Atheism, Universalism, down to Arrianism, and now Spiritualism, sweeping over the prairie-does over land and sea. What means it?

Has it ever occurred to you that the first delusion will be the last and the most general one? Eve was seduced by Spiritualism, Satan using a medium to deceive her, causing the serpent, or ape, if you will, to speak, doing a miracle; and from the sacred Scriptures I have read, that the tempter of our first parents was a similar miracle, and wonders, all that dwell on the earth, except the elect—God's own true children—his witnesses, who, amid it all, will teach, hold and practice his Word.

I leave these solemn, fearful facts with you. I have been much and long, and I have said more words to you than I have time to say. While I believe that his demons possess human beings now as in the days of the apostles and first Christians, I also believe that the ministers of Christ can to-day, by the name of their divine Master, dispossess and cast them out. I believe in the power of our Lord Jesus Christ, and I will honor him, and in his name to-night I challenge the Spiritualists of this city to present before me in this house to-night, or any other night, a medium that can do a work attested miracle before this congregation. Let that medium of the false prophet, who to-day were the organs of our crucified Messiah, rise to the ceiling without human touch; let them suspend

this Bible in the air, from which I have this night preached God's truth, and I, in the name and by the power of a living Jesus, will cast the devil out.

Let the ministers and apostles of this new religion, the teachers of the doctrines of devil come forth. They are here to-night; they mock and blaspheme the Nazarene as the divine Son of God. I challenge them to put his divinity to a test here in his own house, and before the eyes of this assembled congregation, or any other congregation assembled to witness the trial, and it shall be known to this city that his name has not lost its power over devils, as we have here so often seen that his blood has not lost its efficacy to save the penitent sinner. Miracles of grace and mercy have been here wrought in hundreds of instances, and Satan has been cast out of human hearts, and every I believe his dem can be cast forth by his name. Until the trial is made and Christianity is defeated, I pronounce Spiritualism a delusion of the devil, and its one-time demons—the seducing and lying spirits foretold by Christ and his apostles—and they who embrace it, if the Bible be true, are given up of God to believe a lie, that they may be damned; because they will not believe the truth, but have pleasure in unrighteousness. Whatever you force, remember this: All Spiritualists reject the Bible as God's Word, and its precious promises, and they teach another gospel; and the Holy Spirit has said, by the mouth of Paul, "If any man or angel from heaven preach another gospel than that preached by the apostles, let him be accursed!"

"Swedenborg impresses upon us, in the most powerful manner, the danger of open intercourse with spirits. He says that the danger of being taught all kinds of false doctrines, and of being led into evils of the soul, which will endanger the salvation of the soul. When a man's mind is laid open to spirits, they enter into the whole of his external memory. They know his character, his thoughts, his wishes, better than he knows himself. They can read his heart, and believe what they please. They can confirm him in all his errors of opinion, and impress upon him the most incredible falsities."

"The vast majority of spiritual communications are utter delusions, the information of the medium not extending a half a breath beyond the natural range of our spiritual forces."

Philadelphia Department.

BY..... R. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 434 Race street, Philadelphia.

Narrative of a Spirit.

For several days past we have seen a spirit, with a frank, open countenance, the very picture of recklessness, dressed in sailors' blue pants, a loose plaid shirt, one sleeve of which is rolled up, and the other hangs loose, no necktie, and the shirt bosom unfastened. With a leap and a bound, he passes before us at times, and with a wild laugh on his face seems to say, "Well, I am almost ready," and in an instant, just as we think he will speak to us, he disappears. There does not seem to be any thing vicious or criminal about him, he appears to be a jolly, good-natured person, who has been entirely indifferent to the customs of society. We know by certain indications, that he is either to tell his story himself, which we prefer generally, or some one else is to give it to us, likely both.

A pale-visaged woman, about middle aged, now stands at our side; there are marks of care upon her countenance. It is the mother of Charles, which she calls the individual whom we have described. She stands in the attitude of sorrow, wringing her hands, but it is rather from habit, than from any present suffering, for there is a pleasant and self-ded look expressive of gratification at the attainment of a long desired object, that of giving the history of her boy Charles, which she knows and I feel will be a blessing to him.

With a very modest air, she says, "My friend, as I have listened to several of the narratives given by you to spirits, and have seen the happy results arising therefrom, I feel in pressed that I can tell you that which I can not tell my son, and which I fully believe will, through you, be the means of leading him out of conditions in which he has been confined for a long time, regarding both his own progress and mine, for I can not leave him, and have, thus far, been unable to take him away. We would prefer to give no names, as our family connections are quite numerous and it would be unpleasant to many of these. I was the third daughter of a wealthy gentleman, a native of —, a timid, shrinking child, who always felt inclined to avoid company and the excitement of fashionable life. And had four sisters and two brothers, who, fond of each thing, this disposition could readily be indulged. Frequently, when we had parties at our house, I would retire to my room, and spend the time in reading. As this was the uniform custom with me, I was never missed. I seldom went into company anywhere, but strange as it may appear, Mr. —, I related his approaches, and sought in every way to avoid his company, but with a perseverance worthy of success, he continued his attentions whenever I would permit him, until at length he gained my consent to marry him. I have sometimes thought that it was because I did not want him, than from any other cause, that he was so persistent. I will not say that either of my elder sisters, who were at this time young and attractive, would have received his attentions; but for a long time, I had an inclination for married life, and my dear mother, who was a good and faithful woman, encouraged me to be true to myself and my best feelings in this matter.

I plied Mr. —, and I will say to young ladies, that this is a bad beginning, if you really intend to avoid marriage. I well remember the evening I consented to receive his visits one evening a week. After he had left me, I asked myself, what have I done? The answer was, it will be easy enough to go no farther. There were misgivings, and all my efforts to be positive on this point, only strengthened these. I knew he must love me, or he would not have made the sacrifices he had for me. The week soon rolled away, and I found myself making some extra efforts at my toilet. Strange influence this between the sexes. I wondered if he thought I was good looking? I knew, as all young ladies do, that I was plain. I am tempted to tell you, that his first salutation was, "I never saw a girl so beautiful before." Instantly perceiving the doubtful character of the compliment, he said, "I never saw any one more beautiful." I thought I was proud and self-satisfied, but I was human, I had no cause to regret the permission granted to my friend, and in due course of time we were married. I shall not detain you with the details of this, only such portions as I now see had something to do with our boy's condition. It was a happy marriage, in every sense satisfactory to our friends and relatives. My husband was a good, plain, honest man, and really loved me, I believe, more than I

was capable of loving him; but he was satisfied with all the love my nature had, and we lived very happily.

I had imbibed the common idea among our sex, that I must submit to my husband, and I did not murmur when I found I was to be a mother, yet it was not of my choice; perhaps it would have been, but for this one idea of submission. Our child was a daughter, a frail bud, who lived but a few weeks.

How sad it is, to feel that the weakness of our bodies are to be visited upon our innocent child, and so intensely fixed by unwillful maternity; especially in this case with the first-born. My own health was better, but I felt saddened at the loss of our child. The old habit of retirement returned upon me with increased power, my husband and friends sought by every means to divert me from this, but I have learned that there are conditions which cause us to return to former habits, though we may think we have entirely outgrown them.

Travel was suggested, and we visited Europe, and spent two years abroad. I saw much that was interesting, but always through my dim and colored vision. In spite of all this and of every effort on my part to rally, the feeling of total indifference grew upon me which could only be removed from me by the most excruciating scenes. Soon after our return home, Charles was born; a fine, healthy child. It seemed for a time that our trials were to be at an end. We entered upon the joys of parenthood. I grew stronger, and determined to rise above the old feelings, and I succeeded, but we saw plainly, as the years rolled on that I had not left the impress of my condition upon my dear boy, to be modified, it is true, by a strong physical constitution, which gave to that, which in my case had been indifference, a recklessness that was at times utterly uncontrollable. He grew to manhood a bright genius, with sparkling gems of thought, but so entirely reckless in regard to the customs and proprieties of life, that we could not tell what to do with him. We sent him to various schools, but there was very little satisfaction in this, and none could be induced to keep him long. He would climb to the top of the highest trees, and, fixing himself across the limbs, would go to sleep there. At a country place, where they had a rope well, he fixed a kind of brake on the windlass, got into the bucket and lowered himself down some forty or fifty feet, trusting to anyone who might come that way, to draw him up. Thousands of such tricks were performed by him, and yet few boys have grown up to manhood without more serious accidents than he had.

He was a constant source of care. I will not say annoyance, for no parent should ever feel that toward their child, and I did not. My life seemed to be more interwoven with his each year. I knew, as mothers only can know, the reason for all this waywardness, and blamed myself much more than I did him, though I knew but little about these things. In this case, as in the former, it was not my desire to become a mother when I did, and had I been consulted, as every woman should be, in relation to this most important mission of our lives, he would not have come just when he did.

When he was about twenty-two years old, much against the wishes of his father and myself as well as all his friends, he joined a troop of gymnasts, and by his daring heroism, became one of the most expert of these. A short career, however, ended both his connection with them and his life. By a fall from an immense height, he was stunned, and picked up insensible, and soon afterwards died and his body was sent home to us.

I had a firm believer in the religion of the day, I had my motherly feelings that he was not a bad man, and I could not join with those who, in their minds, condemned him to eternal punishment, or with others who thought it was as well that he was relieved from this world of trial. All my feelings of retirement came upon me with increased force, and in a few months I was landed on the shores, without any practical knowledge of Spiritualism, or I should have come more willingly than I did. I had an undefined feeling that I should meet my boy here, and that it was for me to remove that which I had, in my weakness, laid upon him, and break the chain that my ignorance had forged and placed upon his life. No one can realize what were my feelings, on waking to a consciousness in this life, to be met by him, and that too, with his usual indifference and perfect recklessness.

I was shocked; my ideas of the proprieties of heaven were dreadfully disturbed by his conduct, and yet it was so perfectly natural, that I could not long be troubled about it.

I soon found friends here who gave me the instruction I needed. It was clearly manifested to me that I had "sown to the wind and reaped of the whirlwind." At the same time I realized that the impressions I had in reference to my duty in bringing my child out of those conditions into which, in my ignorance, he had been cast, were true. I saw that through you I could reach him; that in coming to the band around you I would get the key to the whole difficulty, beginning away back in my ignorance and false education, as a girl, in regard to the great and important mission of maternity. Through these I have learned many of the causes that were at work in his system, producing these undesirable results.

Oh! that I could speak to all the women, and the men, too, of earth, and give them the lesson which I have now learned. I am happy to have given you as much as I have. I will now introduce my son to you.

With a whirl and a bound, this strange child came into our presence, and after a few minutes, with strange gestures, he said: "I have been listening to that long story that my mother told you, and as I know she never tells anything that is not true, I believe it, but I don't understand it. I have been a mystery to myself all my life, and when I see other persons so quiet and deliberate, I cannot comprehend why I should be so unstable. Perhaps I did get some of this from my mother, but I don't blame her—she is good. The question is, what am I going to do?"

We had seen the spirit of a plain friend standing very quietly at a short distance from us. Charles continued: "This old quaker wants me to go and live with him, awhile. Do you think I had better? If I thought I could stand his quiet ways, I would go."

We replied, "Do you really desire to change these habits? I think this good friend here, who understands the cause of your present condition, could and would do much to aid you. Recollect that the work is to be done mainly by yourself. We may explain to you how causes, beyond your control, have been at work, but when you have discovered these, you must bend all your energies to overcome them. Go then, my friend, and try what you can do, and come and report to me."

With a pleasant smile on his face, he replied,

"I thank you most kindly for the patience with which you have listened to my story. I shall go with him, and you will hear from me again soon." The mother then said: "May heaven's choicest blessings rest on you, my mother, may the angels ever protect and guide you through all the walks of life, and crown you with peace and joy, and may the blessings which fall continually around you, be as sweet incense, not only to yourself, but to all who come within the sphere of your influence. I, too, shall be glad to return and bring to you the expression of a mother's gratitude and love for what you have done for me."

The Artists' Heaven.

In a private letter to a friend in this city, the Spirit Artist, N. B. Starr, sends the following eloquent and impressive description of what his soul sees in the inner life:

"The azure skies bend down and enclose purple mountains, whose slopes are gushing with cascades of crystal waters murmuring and flowing through meadows of emerald beauty, bespangled with millions of flower gems, while perfumed breezes and gentle zephyrs play through the Arcadian groves of lofty trees, redolent with the songs of thousands of strange, bright birds with stately wings, that bear the rich hues of all glorious things; where the rainbow spray of gushing fountains sends responsive music to Eolian harps that forever sing of the glories of that bright and better land, where there are vast temples of pure white marble with Arcadian columns that loom up into azure domes, and thousands of niches, each one containing a gem of sculptured art. Vast galleries of painted gems whose living figures seem to breathe, and thrill, and glow with radiant beauty."

There in that beautiful land, we shall gather great truths—pearls from ocean straits that are iridescent with the glow of perennial beauty, our brows are fanned by the epic winds, that have come over sunny seas, away from the Isles of the blessed. There are sylvan like forms of queenly maidens, whose radiant smiles glow with a love as chaste as Diana's; there all forms of lust and sensuality are swallowed up in an eternal sense of beauty, till the soul is wont to part with an ecstasy of delight. There in that glorious land, the artist of earth-life, who shall be counted worthy, will meet the artists of olden days, Apelles, Praxiteles and Phidias, of ancient Greece, Angelo, Raphael and Rubens of later time. There are galleries specially devoted to the preservation of the portraits of the great and good of earth, for all along the pathway of progress, the artists of the better land have kept a record of the earthly, of all the great and good who ever died in the cause of humanity. Thousands of souls who "escaped to heaven from scaffolds gory," have the forms of their old bodies portrayed and preserved here—thousands who died at the Martyr's stake, the queens and sages of old times, Zoroaster, Confucius, Plato, Socrates and others, but there is one who shines out conspicuous among the rest, a sun surrounded by a galaxy of stars, Jesus of Nazareth.

For the Religio-Philosophical Journal.

Principles of the Civil Rights.

BY H. S. BROWN, M. D.

NUMBER THREE.

In my last article was shown the impossibility of our organizing where Christians rule, because murderers and other criminals could be forgiven by them, but they could not forgive unbelievers.

Now let us consider the five primary principles of the civil rights party; they are the exact opposite of the Christians; they forgive all persons but criminals, and often the most wicked of these under the influence of kindness to all, and a wish to extend mercy to all, so as to use any means to make good citizens of them.—(Christians are the most merciful and the most abused persons in Christendom. Knocked down in the Senate; shot in the streets; spit upon in public places; butchered and hung by those who are inspired to evil deeds, by the teachings that there is no forgiveness to unbelievers. They still continue to advocate the most merciful and just laws of any persons on earth.)

The civilian establishes the law that every person has a right to worship God according to the dictates of his conscience, when he does not interfere with the rights of others. This gives the right for persons to differ with each other in belief. Every civil person will concede this right without the least condemnation to others. They will not worship a God that condemns because of non belief; because they know that they will be apt to follow his example, and be condemning people for entertaining the very best opinions that ever entered the minds of men. This has been the Christian fault in every age since the Christian era, and has caused them to be the most blood-thirsty criminals of all these ages. And as they have changed opinions in later ages, they have erected monuments of honor to those their fathers damned and murdered.

Civilians adopt the law, that people must agree to disagree in peaceful harmonious relations. They worship the God of natural law that sends blessings upon the just and unjust, and imitate Him by making laws that are blessing to all people who live under them. Under the rule of this party we have finally got such a public opinion, that we have organized upon a religious basis that is consistent with the principles of the party who have stood so nobly for the rights of man through good in all times.

Here we have the party that we are indebted to for the right to organize, and it is our duty to protect that party from the assaults of their religious enemies. If any of these religious partisan societies own property which is not taxed, we at once call upon the people to tax it, for upon such property they erect batteries to assail our common schools, so that people will become so ignorant that they can impose upon them the dogmas of their church, and in that way get the ruling of the nation, and institute their Christian bloody tortures upon unbelievers.

Milwaukee, Wis.

In a graveyard at Shrewsbury, New Jersey, is a row of ten graves, of a family of brothers and sisters, all of whom died at the age of ten days.

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 3d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

LATE 1st

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, OCTOBER 9, 1869.

For Terms of Subscription and Premiums and Postage on single copies.

All persons receiving this paper after the time for which it is paid, desire to have it discontinued, he or she should inform us of that fact by letter, without delay and if any one continues to take the paper after the time for which it is paid, subscription has expired, payment will be required at regular rate, until all arrears are paid.

All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

THAT DITCH.

In this number of the JOURNAL we give the conclusion of the Rev. J. R. Graves' lecture on Spiritualism. It is a valuable production in this, that it is a complete endorsement of all the spiritual phenomena of this and past ages, by an orthodox minister of much learning and good repute, (for aught we know to the contrary.) The Rev. gentleman has a peculiar faculty of explaining Scripture passages to please himself, and we feel disposed to indulge him, since he has been so good as to acknowledge the facts and phenomena. His devil theory will not harm any one; he has so entirely overdone the matter that his argument on that head is worthless; besides, people are becoming too much enlightened to believe in a God who would create so powerful a rival as he makes out the devil to be, and for no other purpose than that of destroying nine tenths of the beings He has created in His own image and for His special glorification, and "sending strong delusions upon them" for the very purpose of leading them astray.

"The Devil that we adore—
And shall henceforth forevermore—
Is merciful and kind.
It never entered in His plan
To tempt with sin poor finite man,
That He might torture, curse and ban,
With cruelty refined."

We don't see fit to meddle with his valuable collection of Scripture texts in support of his theory, but will add a few more, to render the collection more complete. Good and bad people have lived in all ages; that is, good or bad according to the views of the ruling class in any given time or section of country, and it was but natural that all, without any distinction, should experience the change called death, and it was also so natural that these dead men should return, manifesting their peculiar characteristics as Rev. Mr. Graves has shown from his Scripture quotations that they did; and whatever they said or did which was not in accordance with the teachings of those who condemned, was denounced as demoniacal; even so it is now. But Mr. Graves does not recognize any good as coming from spirits of either a high or low order, although every grade exists in the Spirit World as well as here, and we have but to exercise our reason and judgment in all matters presented to us either by spirits or mortals. For this purpose we were created with reasoning faculties, and are called upon to exercise them in these, as in other matters. "Try the spirits." "By their fruits ye shall know them," etc. Brother Graves is very hard on us, in this, that he charges us upon all the evils and corruptions that afflict society; he dumps the whole cargo of the insane into our lap, while it is a notorious fact that all persons made insane by any form of religious excitement, not one in twenty can be chargeable to Spiritualism; and then talks about free love, prostitutes, brothels and assignation houses, etc., as if no such evils ever afflicted humanity till since the advent of Spiritualism in 1848.

Should he take his concordance and consult the Scriptures under that head, he would never think of making any such charges against Spiritualism, nor could he complain of Brigham Young even—and how he dared venture so far as to make such serious charges in the face of the fact that for every recreant Spiritualist, he could have found ten recreant ministers and church members, beyond our comprehension. Brother Graves asks:

"What means this sudden revival of these Satanic manifestations that is sweeping so widely over the land in our day?"

It means just this; that you have been on trial for eighteen hundred years, and the verdict of God Almighty is, that you "have been weighed in the balance and found wanting;" and your power is being wrested from you. "To him that hath, much shall be given, and to him that hath not, shall be taken away even that he hath." Your cry of "Infidel! and Demon!" is only hastening your demise. According to your own admission, you have beheld the handwriting on the wall. The power once given to the saints you are utter strangers to. Christ said to his disciples, "And lo, I am with you even unto the end of the world." (Matt. xxviii, 20.)

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark xvi, 20.)

Where are the signs (miracles) following your preaching to confirm the word? Whom do the signs follow but the Spiritualists? Jesus said, "And these signs shall follow them that believe, in my name shall they cast out devils; here we pause to notice Brother Graves' challenge.

"Show me," he says, "one of those miracle working mediums, and I will cast the devil out of him or give up that I am not one of Christ's disciples."

Elder Miles Grant made the same challenge not long ago, which was accepted, and he tried with all his might, and all the help he could command from Jesus, and he could not move

the demon (7) a peg, and gave up beaten; and Elder Graves will try with the same result simply because in all probability, there would be no demon to cast out; and if there was, it would require a medium to do it.) They shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover. (Mark xvi, 17, 18.)

There is not one of these signs but that follow the Spiritualists, according to Brother Graves' own statement, besides thousands of others still more wonderful that he did not mention. If healing the sick and binding up the broken hearted is the work of demons, pray tell us what the work of an angel or a Jesus is!

If Jesus was writing this article, we think he would exclaim, "Oh ye blind leaders of the blind,"—and divers other hard sayings, which we forbear to quote.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts ii, 33.)

And now in this nineteenth century and twenty-first year of these Spiritual manifestations, we are found "kicking against the pricks." This hard Brother Graves, very hard, and I would not do it any more; but let the voice that Paul heard, ring in your ear, "why persecutest thou me?"—and become a follower of the new gospel that you have become so familiar with, but to abuse. Corv earnestly the best of those gifts that Paul enumerates in Romans xii, 6, 8. "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or be that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

And again, But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit of the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gifts of healing by the same spirit; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues (1st Corinthians, xiii, 7-11.)

All these gifts the Spiritualists have; Paul intended that you should have some one of these gifts perhaps, and by sitting in circles and becoming passive, honest and prayerful, you may obtain some one of them, and be enabled to go forth as an apostle, and do some good in the world. But you say the devil has these gifts also; well, suppose he has, that is no reason why you should reject them, since Paul had them, and the apostles of the present day have them so abundantly, and are doing so much good with them; why longer tarry with them of whom Christ said, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Verily, verily, we say unto you, that ditch you have chosen will prove your utter ruin.

Your boast of being able through Christ or his word to cast out the angels (whom you have first given a bad name) is perfectly ludicrous, since not one single manifestation of the spirit attends your ministry, while every one of the "signs" enumerated, abides with us, according to our Savior's promise, and hence they everywhere abound; legions of angels attend us, and who shall prevail against us when God and His angels (ministering spirits) are with us always, even unto the end of the world.

Your churches, you confess, are lifeless,—dead; yes, your gorgeous temples are filled with dry bones, and the fires of hell have so stained the glass, that your windows are so darkened, that the sunlight of God's righteousness can not penetrate;—this is as it should be, for while that mass of corruption is within, the darker the windows the better.

Our advice to you is, to cease that wicked and foolish cry of "demon," and spend your remaining strength in trying to clean out those Augean Stables, and then smash those darkened windows, and let in the sunlight of truth, and our word for it, you will be more prosperous and happy. You say that Spiritualists ignore the Bible;—this is false, absolutely false. It is notorious that the Spiritualists accept and believe, yes appropriate more of the Bible than any other sect under heaven; and those portions of it which have so long been enveloped in mystery, are being brought into the light by these modern revelations; the crooked ways are being straightened;—this straightening process wrenches the frame-work of Theology and soon that old, worn out mankind will be dumped into that ditch, which God intends shall be used for the *offal*, but which you have chosen as a *bulwark of defense*.

Oh, ye poor, weak, deluded, and self-righteous mortals; we trust God will yet be merciful unto you, by tearing from your embrace your many idols, and from your bodies your garments of self-righteousness, (filthy rags), and wash you clean in the muddy pool you have made, and clothe you in the garments of truth, and thus make your fleshly tabernacle a fit temple for the servants of the Most High, to dwell in. God speed the day, for the coming of which, many sympathizing Spiritualists wait and pray.

SPIRIT PICTURES.

In another column will be found an advertisement of photographs from a spirit picture of Omata, the Indian spirit who controls J. Milleson, and Van Namee, the medium, drawn by W. P. Anderson, spirit artist. The photographs are very neat, and will be forwarded by mail to any address from this office, on receipt of twenty five cents, and a three cent postage stamp.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

WHAT A MAN KNOWS.

What a man can write out clearly, correctly and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—for one professes no respect at all. And I believe that there never was a time or country where the influence of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made.—Lord Stanley.

Lord Stanley evidently ignores all but the one old stereotyped method of training and education—that by which men's minds are fitted to run in certain grooves—would about the idea of a royal road to knowledge, by which men and women (of low degree in his estimation), have their interior natures so quickened as to have a knowledge which, in the language of the apostle John, would be unlawful to utter. Standing at the foot of Jacob's ladder, upon which angels descend, laden with the richest treasures of knowledge applicable to all classes and conditions of mentality,—he would rudely destroy the foundation upon which it rests, and proclaim—"Thus far shalt thou go, but no farther." Other Lords than Lord Stanley, have supreme control of the affairs of men, and thus the weak things of this world are confounding the mighty, to the uttermost parts of the earth.

Lord Stanley says that "what a man can write out clearly, correctly and briefly, without book or reference of any kind,—that he undoubtedly knows." Very likely,—and there are thousands who can, and do write out clearly, correctly and briefly, (or otherwise), what they never had the least knowledge or conception of, and by which the Lord Stanley of earth are being confounded, notwithstanding their many years of training, such as he thinks more needed now than ever before.

A rigid adherence to Lord Stanley's rule, as to what constitutes a knowing man, learning only from books, daily experience, and intercourse with mankind in his journey through life, would be bringing men's capacities within the narrowest possible limits; that which is not warranted by the experiences of men during the last half century.

Inventors as a class, are highly susceptible and sensitive, and it is the experience of all with whom we have conversed, that their idea came to them unbidden, and from a source they know not of. In conversation with a sewing machine inventor of much celebrity about three years ago upon the subject of Spiritualism, (which subject he entirely ignored) he said that all the inventions he had, ever made (and they were many and various) both the subject and the machine itself were presented to him (at about the hour of midnight) while in a semi-conscious state. He said he could see the machine in all its parts, both separate and combined,—and he had always made a practice of getting out of bed at the close of the vision and making sketches of what had been presented, and thus he had brought out many remarkable inventions.

Others study hard, and try one experiment after another, till becoming exhausted in their efforts, they conclude to let the matter rest awhile, and no sooner do they get into a passive state, than an idea flashes across their minds and they jump up, shouting Eureka, Eureka.—This sudden flash has changed the entire plan, and they begin anew, and accomplish the object they were aiming at by a much shorter method, and the machine is made much more simple and effective.

This experience of inventors is to a greater or less degree the experience of scientists, authors and orators, many of whom write and speak better than they know, and are not unfrequently as much surprised at their efforts as are those who are instructed by them.

Who then will accept Lord Stanley's criterion; surely none who have had their interior natures quickened, and many who would, are puzzled to account for their singular inspirational experiences.

A singularly puzzling manifestation occurred at Washington, about three years ago. A prominent member of the Senate delivered a long and powerful speech, (one of those tending to immortalize its author), and at the same hour, one of the members of the House of Representatives astonished that body, by speaking quite as effectively upon the same subject, and in very nearly the same language; in so much, that a quarrel arose between the two stars, each accusing the other of stealing and copying his manuscript. Much was said about this singular affair at the time, and a thorough understanding of the matter revealed the fact that neither had any knowledge that the other was contemplating a speech of the kind, nor could either have had access to the other's manuscript. The inspiring cause, (they were looked for outside the range of their conjectures, but with what result, whether satisfactory or otherwise, we do not remember to have heard stated. It was an amusing occurrence, to say the least of it, and a matter of great surprise to all.

No one, it seems to us, who has been at all observing, can fail to see that from the time Abraham Lincoln was first nominated for President of the United States to the present time there has been a direct, immediate, unseen, yet positive element controlling the affairs of this country; this power has never been so clearly manifested before in the history of the world; so many unaccountable things have occurred, and so unutterably have the leaders of our government and armies been disappointed in results, that they have been led to pause and exclaim, Great God! what next, and to what is all this tending? while now, men everywhere seem to be impressed with the idea that some radical change is about to take place; the very atmosphere seems impregnated with thought, which the people seem to absorb as they pass through it. There never was a time when inspiration seemed to be so general, so direct and positive; and the most useful knowledge one can obtain,

or be trained in, is a knowledge of himself. We need most to know how to render ourselves the most receptive to this divine influx, that we may possess all knowledge intuitively—that knowledge which will enable us to bid farewell to books and classical training—that what we receive or learn, may lead us onward and upward in the path of real progress, instead of biding us in the galling fetters of ignorance and superstition.

Men of the Lord Stanley stripe move very slow, and when we consider the infinite capabilities of the mind of man, it is unaccountable that the world's great men know so little—have made so little progress; they are mere pigmies in comparison with thousands that are to-day in obscurity—a class that seem to be in the lower strata of life, from which fertile bed we see here and there a rank weed springing up like a Beecher, Cheever, Tyng and Chapin, going to seed and falling into decay—going back to take root in some new truth which is already patent to the multitude supposed to be living in ignorance and obscurity.

Mankind will be judged according to their interior nature and capacity as we would judge of the soil we would select for a garden, and thus, *mea, mea, mea, tibi upharin* will be written upon many a "lord," whom circumstances have placed in positions they are not entitled to occupy, while those upon the lower seats will be commanded to go up higher, that the Scripture may be fulfilled, "The first shall be last and the last first."

PERSISTENCE.

The persistence of the editors and contributors of the Boston Investigator, in their determination that Spiritualism shall be a delusion, would be commendable in them, if directed in an earnest search after truth. But as they will frankly admit, no person can see truth clearly, who looks through the windows of an old and long established prejudice. That they entertain a long cherished prejudice against popular religion, they will not deny; that is, in so much as they believe it a monstrous delusion; and that they couple Spiritualism with it, is equally clear, from a contribution to that journal of September 15th, under the caption of "The Spiritual Delusion," for the writer says:

"The delusion called Spiritualism appears to be still in existence, though whether it is gaining ground or not I have no means of knowing. But it is destined to come to naught eventually, for there is no foundation to it, no body—it is merely a superstition, and must come to an end, as in a hundred of similar cases. Some people think it strange, however, that Spiritualism should spring up in these enlightened times, and I do not, for I think the religious world was prepared for it. The churches had ceased to be attractive to certain progressive minds, who wanted something better than creeds and dogmas, and accordingly they withdrew their allegiance. They are not infidel people, nor were they exactly Christian, but between them both, or in a transition state from old theology to more advanced and liberal ideas; so that when the car of Spiritualism, freighted as they thought with new and improved evidences of immortality came along, they eagerly got on board, as if confidently expecting an uninterrupted and a permanent journey. But in this they were disappointed, or I mis my calculation. There is no enduring basis to Spiritualism, because law, force, or analogy in Nature, which in the slightest degree establishes the fact of the existence of a living spirit independent of an animal or material organization—therefore, Spiritualism is radically, intrinsically, and inherently erroneous in regard to future existence, yet I freely admit that it is liberal and a decided improvement on Christianity."

The same contributor also says in a postscript:

"I am well satisfied, by personal investigation, that the Davenport brothers, Read, Fay, Ellice, the Edgars, and all the other physical mediums like them, are jugglers,—that is to say, they produce the "manifestations" by trickery, and palm them off upon a credulous public at the work of disembodied spirits! These people have deceived millions, but their imposture must come to an end eventually, and Spiritualism being mainly or wholly built upon them, must also come to an end at the same time."

To which the editor remarks:

"Our own views of Spiritualism are tolerably well expressed by our correspondent. Having no conception of a spirit, aside from the material organization, we, like himself, see no proof of its existence, and therefore have no belief in it. So far we regard Spiritualism as much of a delusion as Christianity, but it is vastly superior to it in freedom, liberality, and progress, and in these respects it is practically useful. We can not have too great an amount of these sterling qualities, and therefore we are friendly to any cause or party that lends them a helping hand. The Spiritualists are doing this, and thus far we sympathize and co-operate with them in their efforts to improve and benefit this world, beyond which we have no aspirations, and for the practical welfare of which, we are willing and eager to unite and labor in any possible way, with any class of citizens by whatever name they call themselves."

"With regard to the jugglery of the mediums, named, we have no doubt of it, for we have seen enough of their performances to convince us of the fact. But the work of exposing them makes small headway; for this at other matters, "Falsehood goes round the world, while Truth is putting on her boots. One has plenty of friends, the other very few; and hence when an imposture is once entrenched in the minds of the multitude, it is an Herculean task to overthrow it. Nevertheless, it will be destroyed, and all the sooner when the friends of truth concentrate their efforts in the work."

As we before remarked, persistence in search of truth or its dissemination, is ever commendable, and parallel thereto would be the exposition of an error or delusion. But no one can make any headway against an error or delusion, unless they understand tolerably well the question or principle they would assail; which it is quite evident the Investigator's correspondent does not; else he would not have said Spiritualism had no "foundation, no basis." Had he known whereof he was writing, he would not have said there was "no law, force, or analogy in Nature" establishing the fact of Spiritualism. But to argue that the writer was ignorant of Spiritualism is unnecessary, since he admits that he has no means of knowing whether it is gaining ground or not; but simply knows it to be in existence; thus admitting his ignorance of the current literature of the day. For no one sub-

ject claims such general and universal attention at the present time, in the magazines and other literary mediums, than does that of "ghosts" or Spiritual visitants. So much interest is manifested, and so great is the demand by the public, for evidence from beyond the tomb, or ghostly literature, that the facts bearing upon such questions, are eagerly sought after by the publishers of all the leading prints of the day, unless we except our esteemed cotemporary, the Investigator. So emphatically true is this, that the secular press vies with the Spiritual press in presenting facts of the Spiritual phenomena to a hungering and craving public.

This shows more clearly than any other evidences we could offer, the growing desire there is abroad, on the question of Spiritualism, or of a continued existence beyond the tomb. And as the interest deepens and widens, the evidences multiply rapidly, and not alone through the mediumship of the Davenport, Fays, Edgars, Milles, Read and other accredited mediums, but from sources and localities innumerable. In the face of all these accumulating and well authenticated facts, it certainly looks like foolish persistence to continue to denounce the evidences of Spiritualism, through the various media as "jugglery," without being able to detect, and fasten beyond a doubt, at least one instance of fraud and deception—without fixing one single instance of jugglery against any of the mediums assailed. This is indeed a grave charge against the Davenport and others, to which the editor of the Investigator says: "We have no doubt of it, for we have seen enough of their performances to convince us of the fact."

Then will the editor of the Investigator do his duty, and lift the scale of delusion from the eyes of us who are duped, by a plain, simple statement of how any one trick of the Davenport or any other like "juggler" is performed?

Again we beseech him, or any one, to lift the weight of delusion from our shoulders, if delusion it be, for we are not one who would believe a lie and be damned. But we ask for the facts, minutely and explicitly given, as one would give them in describing an intricate piece of machinery, or in demonstrating a mathematical problem. Not only for ourself do we ask them, but for the millions whom you suppose to be duped, and the many more who are rapidly tending toward the same "delusion." Mere opinions and unauthenticated statements weigh as nothing against the vast array of facts which the skeptic is called upon to meet or explain away.

Pray let us have some shadow of proof that we are duped, and you will be a benefactor to mankind, second to none save Jesus of Nazareth.

MRS. M. J. WILCOXSON.

This highly gifted inspirational speaker, now on a tour Westward, writes from Roscoe, Ill., giving very flattering accounts of her reception at different points, and the eagerness with which the truths of the Spiritual Philosophy are sought after. She says, "Here I find myself engaged by one of those free religious societies, who are so offensive to Rev. L. V. Cleveland. Had the Court House at Monroe, Wis., packed last Sunday evening, and many on the outside who could not gain admittance."

This will surprise no one who is acquainted with the rare gifts of this highly inspired lady, and it is to be hoped that all who can, will avail themselves of her services, and keep her employed every day in the week—it will pay.

"The JOURNAL gets abundance of praise this way."

We receive like expressions from all quarters.

"My health is very much improved, having been truly healed by Dr. Grant, whose healthy magnetism and gift of healing should not be lost to the suffering." The friends of Sister Wilcoxson everywhere, will rejoice at this, and award to Dr. G. their need of praise.

"I go to Racine, Wis., next Wednesday, (Sept. 29th). That God's blessing will be yours, and His ministering spirits (Angels) will attend you wherever you go, is our belief, our hope, our earnest prayer."

THE VALUE OF PAPER.

The usefulness of paper, as an article of comfort and convenience, is just beginning to be known and appreciated. While it can be made to accessibly vie with linen fabrics for beauty and comfort, it can at the same time be manufactured at prices that, for many purposes of ornament and use, will tend to drive linen fabrics from the market.

Paper pillowcases have been introduced into England, either printed in imitation of the fashionable skirts of the day, or stamped out with open-work of such beauty and delicacy, as no amount of labor with needle and scissors could imitate. The paper used for these "garments" is of great strength and flexibility, and can be sewn with a machine. Another use to which paper is applied is the production of imitation cretonnes and chintzes for bed-furniture, a set costing retail about a dollar and a quarter. The material of which, these are composed is so flexible that a curtain may be twisted into a rope and shaken out again, showing as little creasing as a chintz similarly treated. White day-covers for beds, and table-cloths embossed with designs of great beauty, are also manufactured.

Besides these, and more wonderful still, paper is employed in the manufacture of water-pails, rackets, boats, and even in imitation of leather made impermeable to water, which forms a cheap covering for furniture, and is even manufactured into shoes. Verily it doth now begin to appear what we shall yet learn to do and be.

HE STILL LIVES.

In answer to a correspondent's inquiry, we can say with pleasure, that Samuel Underhill, M. D. L. D., late Professor of Chemistry, etc., and author of "Underhill on Memory," is a resident of Chicago at this time, a hale, hearty, jolly old man, weighing in the neighborhood of two hundred pounds avoirdupois. He visits our sanctum quite often—enjoys life remarkably well and looks forward with much pleasure to the time when he will shuffle off his mortal coil, and enter the Summer-land, about which he seems to be well posted.

Contributions to be sent to Mrs. JULIA N. MANU, No. North Dearborn st. Chicago, Ill.

Address, "EMERIT, 192 S. CLARK ST., CHICAGO, ILL.
NOTED

Religio-Philosophical Journal

OFFICE 102 SOUTH CLARK ST., 24 FLOOR.

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
LATE 1861
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.
CHICAGO, OCTOBER 16, 1869.

For Terms of Subscription see Premium List and Price
List on eighth page.

Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

If any person receiving this paper after the time for which it is prepaid, desires to have it discontinued, he or she should inform us of that fact by letter, without delay and any one continuing to take the paper after his or her time of prepaid subscription has expired, payment will be required at regular rate, until all arrears are paid.

All letters and communications should be addressed to S. S. JONES, 102 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

NATURE'S LAWS.

The seeming Antagonism in the Action of Nature's Laws—Who ate Roger Williams?

The mass of the world seeth, not clearly; and that obscurity of sight, so rarely so in many cases,—make them appear exceedingly ridiculous and foolish in the estimation of those who comprehend, as it were, intuitively, the nature of those things that surround them. In a previous article, we took the position that mortals are FORCED INTO, THROUGH AND OUT OF, the world. Those three positions, we well knew, would not find a dissenting voice in all Christendom, for they are as self-evident in nature, as any theorem in Geometry or equation in Algebra.

The child nestling on its mother's bosom, its whole soul radiant with gems of pure innocence, its delicate soul-chords vibrating lovingly in response to the kind attention of those around, and which is entirely helpless, is an example where a human being, just organized through the action of automatic laws, has made its advent into the world of space,—forced there—to live throughout the endless ages of eternity. In the infant, we recognize total helplessness. It would be extremely foolish to talk of free agency there, waiting to exercise its supreme control over that "bundle of nature's forces," reposing in the mother's lap. We here have a starting point in the destiny of man, and can we not learn a lesson therefrom? Why, of course. Child of earth, you can learn a lesson from any thing. The whole earth sparkles with gems of wisdom. The air is full of sounds, the sky of tokens. The very ground is all around and signifies that speak to the intelligent. The flashing lightning is a "thought" of the Infinite. The rumbling thunder is an expression of His inward emotion. The foolish can learn from nothing; the wise can learn from anything. The dew-drop is a miniature world with its particles united around a common center, like all those glittering orbs that deck the firmament above. Think not yourself too wise. Some men are "foolishly wise." Their mind is full of "va cuity," which they imagine to be real knowledge. Learn lessons from everything. The mechanism of an insect foreshadows the nature of man. The globe of water tells something of the nature of majestic worlds. The amoeba, a mass of matter without a nervous system, without eyes, legs or blood, moves from place to place, and exhibits elements of life. Think, then, to some purpose, by acknowledging God your Father, Nature your Mother, all humanity your Brothers.

"Oh, World, I have come to say to thee, Oh, earth, be still, be still, stand still, I wish world as still as a lily and the petals of a flower. That still teaches thy soul much I digest, But since this art my mother, I will love thee, and heedless of her frowns we will speak right on."

Yes, the "World of Nature is our Mother, and heedless of her frowns we will speak right on," regarding God our Father and all humanity our Brothers.

We spoke of the little child on its mother's bosom. Beautiful, isn't it? We think so. We never meet a little child, its whole nature sparkling like a diamond from the Celestial Courts of Heaven, that we do not feel an irresistible impulse to stop and kiss it. It is our nature to love little children. Well, what, in fact, is a child? Why, simply a bundle of forces, incorporated in the nature of the highest order of animals. Sixty-four, primal elements there! The elements or forces of nature constitute the "ways and means" of God in all His manifestations. They are His family,—a part of Him, and we see therein some curious manifestations of power. One element (seemingly, we mean in all cases) is warring with another. The tender plant subdues certain elements to its use and becomes a majestic stalk. The golden stalk of wheat, however, subdues additional elements, and, of course, assumes a higher order of existence. The elements of nature, as manifested in the vegetable world, are constantly warring with each other. The stalk of corn, all will admit, must necessarily appropriate certain elements to its own individual wants, or it could not increase in size.

We will now advance a step. The elements are transferred to animals, and therein their antagonistic nature is still manifested. Animals are constantly appropriating those which are weaker to their own individual use. Within the seed there is a focal point, a wonderful concentration of nature's forces. Put it in the ground and it will send its little tendrils out in every direction, subduing to its own wants the elements of the earth within its reach, and as a consequence, it sends proudly forth, as a result of its conquest, a majestic tree. It certainly was a pertinent question, "Who ate Roger Williams?" Not that humanity are cannibals, but that they did eat him, there can be no doubt. An apple tree over his mortal remains had sent its roots into his body, and extracting nourishment therefrom, transmitted the same to

the apple, giving good reason for the question, "Who ate Roger Williams?" When these forces of which I speak, are transmitted to animals, they lose none of their former characteristics—they are only differently combined, and it is that combination, the result of successive growth, that make the animal superior to the vegetable kingdom. In plants, but very few elements are united—from two to five generally. In animals, however, you will find some fifteen. They are not, in one sense, harmoniously organized, because there are forty-nine elements outside of them which stand ready as it were, to kick up a fuss at any time. But wait a moment—there is mass—the *ultima thule*, the grand climax, for he has within his organization all the forces of nature.

Now the lesson that we wish to impart is this—that there is more in this thought than mortals ever dreamed of, though found in the polluted pools of Genesis, that man was made in the image of God. The man who wrote that was wiser than he knew. God is immortal, for within His nature are the requisites of immortality. If man is immortal, he must possess that same requisite, for all will admit there can be only one requisite for immortality. Man is made, then, in the image of God, thus far at least, he possesses what God himself possesses,—the requisite for immortality.

If man is immortal, he possesses within himself the same self-sustaining inherent power that God does.

What difference is there, then, between man and God in respect to that power inherent in them that maintain both immortal?

But in this *ultima thule* we have some what a dilemma—like a little girl in a garden, whose admiration is constantly being excited by the numberless variety of flowers that smile lovingly upon her, all so beautiful that she knows not which to select herself, but calls upon a friend to determine—like her, we are in a garden of solid facts, beautiful truths, just transplanted to earth from the Celestial Courts, and we pause here, hesitate there, in determining which the world will relish most.

The children of earth should ever bear in mind that in this seeming antagonism in nature's forces there is nothing but the harmonious action of law; and although there may be a cloud obscuring the real workings of the same, yet it is nevertheless true, that there is discord nowhere in nature. Recognizing the sublime truth that our God is omnipotent and all-powerful, there can be no discord in any of His manifestations.

1st. If there is discord in the action of nature's forces, the same was caused by God; hence God Himself is inharmoniously organized, for inharmonious can only spring from an inharmonious source.

2nd. If God is omnipotent, He cannot make a mistake. If inharmonious exists in the action of nature's forces, it is self-evident He made a mistake, for inharmonious must be a constant source of annoyance to Him, and it is his reasonable to suppose that possessing all power, He would place His works in harmonious relation to Him self.

3rd. If God is all-powerful, He could make harmony, if discord exists, should He desire to do so. If He does not desire to do so, then He is not actuated by pure motives. If not actuated by pure motives, what kind of a Being is He?

4th. If inharmonious exists in the action of nature's laws; it sprang from a "first cause." Is not God the "First Cause?"

5th. But God being all powerful, no power can exist outside of Him; being infinite, He embraces all matter, all spirit—everything. If power outside of God, He is not all-powerful; if matter or spirit outside of Him, He is not infinite. Hence if power exists, it is a part of the "all-power" of God; if matter and spirit exist, it is a part of infinity, and likewise is a part of God. Therefore if inharmonious exists in the action of nature's forces, whether in the external world or in man, God must feel the effects of the same, consequently He is not harmoniously organized, a conclusion which no one would be willing to admit.

AN EVENING WITH E. V. WILSON.

It has never been our good fortune to meet Bro. Wilson under circumstances other than a strictly social or business nature, until one evening last week when on his way from Lombard, Ill., to Detroit (where he was going to fill his appointment for the month of October), he rang the door-bell. "Sister T. answered, and then we heard the heavy steps of a man in the hall and Sister T. exclaimed, 'I have got a medium—here is Wilson!'"

"You will get no tests from me to night, for I am very tired. Sister T. seemed very much disappointed, as were others in the room."

After an hour or more of precious time wasted in a commonplace conversation, Mr. L. asked Mr. Wilson, "Do you see spirits at will on all occasions?"

"No; and of late I have refused to give any private sittings for tests, my whole attention being given to the rostrum and public sessions."

"But, sitting as we do this evening, do you see spirits who reveal to you the surroundings of parties present?"

"Yes, but seldom give voice to them. For instance—I saw much in the past history of the lady sitting by your side. Three and four years ago her life was a stormy one and full of important events; and she will say so."

The lady in question (Mrs. W.) was not in the room at the moment this was spoken, but came in a moment later, when Mr. Wilson said to her, "Madam, if you please, I would like to ask you a question; will you answer it?"

"Yes, if I can."

"Three years ago this season, you came out of a great mental storm; this storm began five years ago next February. Preceding this storm, you were very happy. This happiness had its birth early in Dec. preceding this date; and from the 10th of Dec. to the 24th of February,

five years ago on Thursday evening the third week in March, you had death in your mind; you were desperate; you was in an upper room to the right of the stairs; the door was here, the bed in this corner, a bureau here, with a glass over it."

I see two men before you. No. 1 is spare, of light form, fair complexion and brown hair.

The other was stout, of the size of Mr. J., dark complexion, black hair, and dark eyes.

Again: The great mistake of your life was, in not completing the work you had in hand when sixteen years old.

You were right in the course you adopted three years ago; you ought to have done that a year sooner, and then you would have shunned the great trial you passed through in March four years ago.

Your sister is with you; she is older than you and is now a spirit.

What say you,—are these things so?"

"Yes; and I would like to ask what kind of a man you are anyway?" said the woman, in great earnestness, for Mrs. W. was a stranger to all present, and to the spiritual phenomena as well, and was much astonished and embarrassed to find that an entire stranger should be so very familiar with all the events of her life, and be in possession of secrets that she would never mention.

On the following morning, Mrs. W. told us she had been awake nearly all night thinking of this marvelous occurrence; in fact, she could say as the Woman of Samaria said of Jesus, "I have met a man that told me all that I ever did; is not this the Christ?"

What wonder is it that converts to Spiritualism are multiplying by tens of thousands every year through such preaching. Verily, "the signs follow them that believe," and "who speak only as the spirit giveth utterance."

Would it not be well for our anti-sensational brethren to call another Cleveland Convention? and regulate this matter?

Those would be conservators of Spiritualism, and the cause of human progress generally, should be looking out for their laurels, or they may have to give up the champion belt, and take a back seat,—go into oblivion with those who before them had "denied the faith" and been *spun out*, as was just and natural that they should be, for they had grown and blossomed like a *Lupinus* weed in a dry pasture, and proclaimed themselves wise above that given by the Spirit World; and now the pure effort to organize this mighty work, is another exhibition of folly. As well might they organize all the various elements and forces of nature, and make the mass subvert one all pervasive end, that a few might be lifted up "even as Moses lifted up the serpent in the wilderness, that all might look upon it and live"—such would do well to commit to memory the following words of scripture.

"Gods ways are not as our ways nor His thoughts as our thoughts."

"VEILED PROFANITY."

How Ward Beecher says some curious things in a very humorous way, and however uttered, there is a deep meaning connected therewith, that can be easily perceived by any reflective mind. In a letter to Bonner's *Ledger*, he says: "The only way to exterminate the Canada thistle is to plant it, for a crop, and propose to make money out of it. Then worms will gnaw it, bugs will bite it, beetles will bore it, apaches will suck it, birds will pick it, heat will scorch it, rain will drown it, and mildew and blight will cover it."

Upon reading this, some matter-of-fact old fogey took umbrage—"his 'pious pen' was at once inspired by the puritanic god who sanctioned the burning and hanging of witches, to write under the title of 'Veiled Profanity,' and signing himself Puritan, with solemn earnestness, says:

"These bugs, beetles, aphides, heat, rain and mildew are the messengers of God. If they are sent they are sent on an errand for God. Now, if the above extract has any point, it is that when man makes a crop of any kind of grain or seed God sends a malicious pleasure in defeating such schemes! Such a statement is far deeper in its tone than a mere merriment. Especially is Mr. Beecher's farm at Fishkill well known to be cultivated with reference to making money."

Mr. Beecher retorts—such reasoning of Puritan excites him, and he gives utterance to his views in a laconic style, much to the gratification of the reasoning public.

"This is exquisite! If mildew attacks my grape vines it is on an errand for God, and if I sprinkle it with sulphur as a remedy, I put brimstone into the very face of God's messenger! When it rains is not rain too God's messenger?—does Puritan dare to open a blasphemous umbrella and to push it up in the very face of the Divine messenger? When a child is attacked by one of 'God's messengers'—the measles, croup, diphtheria, scarlet fever—would it be a very great sin to send for a doctor on purpose that he might resist these Divine messengers? There are insects which attack men, against one of which we set up combs, and against another sulphur. 'Nay,' says Puritan, 'If they are sent they are on an errand of God.' Yes, we confess it; a 'murmur' very imperfectly expresses our feelings as we dig at a Canada thistle, or squirt whale oil or soap-suds over a myriad of Puritan's divine messengers called apaches. A grumble would not be too strong a word to use on such occasions. Nay, the reverend gentleman has been known to say, in a paroxysm of horticultural impetuosity, 'I wish every rose bug on the place were dead! which must seem to Puritan a peace of horrible depravity. I did not before know that I had a farm at Fishkill. My experience with the farm at Peekskill, which is well known to be cultivated with reference to making money,' is such, that if it be true that Low another farm at Fishkill, I shall consider myself on the straight road to the poor-house. I may have been mistaken, but it has seemed to me that every crop I have attempted to raise has had a swarm of 'messengers' sent upon it. But, until now, I never suspected that God sent them in any other sense than that in which he sends diseases, famines, tyrants, literary 'Puritans,' and all other evils which afflict humanity. But what is to be done about this matter? It is to be 'blasphemy' to speak against bugs, it can be little short of sacrilege to smother them. Here have I been in the blindness of unrepentant depravity, slaughtering millions of 'the messengers of God,' called apaches! I have also ruthlessly slain those other angelic 'messengers,' called mosquitoes, who come singing to us with multiplied confidence. I have even, I railed at fleas and spoken irreverently of gnats."

THE LITERAL BELL.

Those who doubt the fact that religious progress is keeping even pace with the other developments of the age, must lack in observation. That such is the fact, the literature of today as clearly verifies as one truth can another.

In the Chicago *Tribune* of the 19th of Sept., is an article from a humorous contributor, who writes under the non de plume of Peregrine Pickle, in which, among other items he gives an account of a trip to hell. The mind inconfluent ly reverts back, and asks how long since a paper would have been tolerated, even in this free country for trifling with such a grave and serious question, saying nothing of the writer's advanced notions of what a hell is; to which we propose to call the attention of the reader.

Peregrine Pickle says that not seeing any fire when he arrived in the devil's dominions, he asked him where it was, to which he replied:

"Fire? It is all round you. Hell fire is by no means without a legitimate basis. Look at these people. They have brought all their baseness with them. We could manufacture no fire which could burn and consume like the fires of passion in man's breast. We know of no hell so terrible as the hell in man's bosom. Let me tell you there isn't a man or woman on your particular list without a legitimate hell in his breast. Let him but once unloose the baseness and hell has then broken loose in himself. Those tides of passion never ebb. They are restless in their flow, and they burn and kill, as they flow, like a stream of molten lava running down the side of the volcano into the fertile plains. That man there, who killed his brother, none the less a murderer now, only that his passion has not been identified without the means of its gratification; and you will notice that he carries the skeleton of that brother tied to him, without the means of escape. Do you think fire would be any such punishment to him? That miser, who was cast up with avarice in his mortal life, is doubly tormented by the pains which he has earned, and forever swept from him. So with these. They bring their passions with them here, only to have them intensified, to have their appetites for passion correspondingly increased, and never to have the opportunity of gratifying them. This is the kind of hell fire we have here, and it burns without a legitimate basis, and, purified and regenerated, and rendered capable of receiving pure enjoyment. We who are placed in charge of them have no sympathy with them for we have no passions. We have living brains, but dead hearts. You may call us insane if you please, for insanity naturally follows this dis-structure of the mortal being. You will find some on earth just like us, and when they come here they bring another of the pains of hell with them which compensates for the absence of fire."

The following, embody his ideas of retribution, which, the reader will observe, are quite similar to the revelations in "Frank's Journal."

"He took me further on and showed me the men who had been cruel to animals, each of whom was tormented by the animals he had tormented in life. Brutal carmen, who had lashed their horses to death, were in harness, and the horses were lashing them. In one place there was an entire horse-railroad company drawing overloaded cars. A man who was cruel to his wife was punished and constantly bitten by a howling pack of them. Another, who had wanted to kill a little bird, was changed to a rick, like Prometheus, and vultures were forever pecking at him. Nero, who took delight in killing flies, was forever stung by swarms of insects. This one, who had been cruel to his ox, was harnessed to a plow, and the ox was forever pulling him. That one, who had been unnecessarily cruel to a fish, was forever swimming in bottomless waters, pursued by sharks. Thus each was punished in kind, and cruelty to the dumb beasts brought its own compensation."

THE BYRON SCANDAL—FRANCIS H. SMITH—NOTE FROM MRS. STOWE.

"To the Editors of the Courant:

"Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement: That she has kept silence heretofore in criticism on her article on Lady Byron, for two reasons—first, because she regarded the public mind as in too excited a state to consider the matter dispassionately; and, second, because she expected the development of additional proofs in England, some of which, of great importance, have already come to her. Since I am now preparing a review of the whole matter, with further details, and documents, including several letters from Lady Byron to her, attesting the vigor and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lady Byron at the same time, which were returned to her by the executors soon after that lady's death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make this disclosure as an obligation alike to justice, gratitude and personal friendship."

We have paid but little attention to the controversy going on in the secular press in regard to the "Byron Scandal," believing that our time and columns could be much more profitably employed. Whether Mrs. Stowe has misrepresented the facts, or obtained information of a doubtful character, and by giving it to the world in her own language, rendered it still more doubtful, is not for us to determine. The world is already too full of "scandal," and it is not profitable or useful for the press to give publicity to the same, at all times, or associate names therewith that have long since passed away. The position occupied by Lord Byron in society, makes him to a certain extent public property—still it would have been better to have left the matter in controversy, to smoulder in the minds of a few, rather than to have given it publicity in such way, that involves it in a still greater mystery. Under the circumstances of the case, it is not strange that Lord Byron himself, viewing the controversy from a spiritual standpoint, should desire to give to the world a correct version of the prominent incidents of his earthly career. Such, indeed, was the case, for he sought out that wonderful medium, Francis H. Smith, and through his hand he has given a correct version of the points in controversy, and in our next issue we shall publish the same, believing that it will be generally received as correct, and prove of great interest to our readers.

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, the checks, or the expense of registering—FIFTY CENTS, may be deducted from the amount to be remitted.

DR. BLAIN AT CROSBY'S MUSIC HALL.

Dr. W. D. Blain occupied the rostrum, morning and evening, at Crosby's Music Hall to good acceptance, on Sunday, the 3rd inst.

The Doctor speaks in the trance or semi-trance, and in his morning discourse the influence comes that truthful effusion of Shakespeare, "There is a divinity which shapes our ends, rough hew them as we will." This was a self-evident truth, applicable to all conditions of human life, no matter how exalted or how much debased. Men and women were guided through this life and the spheres beyond, by this divinity within every soul. That power in the soul would shape every act so that they would result in good, either in this life or that beyond. Even the arm of the murderer, which drove the deadly steel to the heart of his victim, was controlled and impelled by this divinity. [When all mankind can see and accept this truth, there will be no more murders. Etc.] This beautiful faith, which was the soul of Spiritualism, was fast removing that gloomy belief of an endless, burning hell.

In the evening a largely increased audience over that of the morning, re-assembled to listen to his inspired utterances. After an invocation and music by the choir, the Dr., entranced, arose and announced the subject for the evening to be, "Religion a necessity of man's nature." After an able argument, in which he showed that all intelligent beings must reverence and love something or some object, he described many spirits around those in the hall, many of which were identified. In this particular the Doctor excels, and commands the closest attention of his auditors.

FROM TEXAS.

J. T. CLEVELAND writes as follows:

Please receive the enclosed three dollars for a year's subscription to that invaluable exponent and upholder of Spiritualism, THE RELIGIO-PHILOSOPHICAL JOURNAL, which we think is getting more and more interesting.

Be assured, we are pleased to hear from friends in the far distant regions, and gratified to know that the Journal is appreciated.

We receive very many letters of similar import, and we are sorry to say that we receive an occasional complaint that the wrappers are badly worn, and that subscribers sometimes miss a number. Thus we try to avoid as much as possible. Three packages were returned recently, which contained from three to thirteen papers. The wrappers got torn off and lost in transit, and the Post-Office address with them; and we would have to run over thousands of names to find them, which would require from three days to a week, and cost twice what the subscription amounts to.

We regret this, and wish here to say to our friends, that we would be glad to have them write for the missing numbers which we can supply if notified in season.

Please remember this, friends, for be assured we are as anxious that you should get your papers, as you can possibly be.

REV. J. B. FERGUSON SECURED AS LECTURER.

The Spiritualists of St. Louis, have engaged Mr. Ferguson, to lecture for one month, with a probability of the engagement being permanent. This gentleman is an earnest and eloquent advocate of Spiritualism. He will, doubtless, attract large audiences.

The field is a good one here in St. Louis, and with such a standard bearer, we confidently anticipate many victories the coming winter. No platform in the west will hold a more gifted champion.—CONVENTION DAY JOURNAL.

We congratulate the Society at St. Louis, in having been so fortunate as to secure the services of Mr. Ferguson. We had the pleasure of listening to one of his soul-stirring addresses on Sunday, October 3rd, and are free to say that for thrilling eloquence, sound logic and sympathetic appeals, it could not be surpassed. Mr. Ferguson is one of those kind of men, whose soul is full of sunshine, and whose presence has a harmonizing influence over all. We like the man—for we saw within him real merit, and feelings that bubble up with love for all humanity, and we said from our inmost souls, "God bless thee and angels inspire thee with the choicest thoughts of wisdom's caskets!" Such a man is indeed one of God's noblest works, going forth to sow seeds of love, purity, and "charity for all and malice towards none."

UNDERHILL ON MEMORIAL.

A friend, writing from Bloomfield, California enquires whether the author above named is yet in the form. We answer yes—his mind is yet in the form. He is now in the field lecturing and developing mediums, although over seventy years of age.

Dr. U. has been before the public as a reformer, for sixty years and upwards—always a frontier-man in every reform. There is but one man that can excel him to-day, as a Temperance lecturer. Everybody knows Gough beats the world; Dr. Underhill comes next.

The author of "Underhill on Memorialism" can boast of one thing. His scientific attainments and boldness in proclaiming the truth, has, during his long life, brought down the ire of the oligarchs so that he has been the best abused man of the present age. His friends are numerous and steadfast.

FLANCHETTE.

Brother David Truesdell, writing from New York, Ky., says Flanchette is creating quite a sensation in that region,—that one of the Methodist ministers present commenced with departed spirits, etc.

Why should he not? John Wesley, the Father of Methodism, preached it a century ago, and but for the Spiritualism he preached, Methodism would not have been the power in the land that it now is.

MRS. WILCOXSON.

One of the most eloquent advocates of our beautiful philosophy, has just returned from Wisconsin, where she has been lecturing and attending conventions, and is ready again to answer calls to lecture.

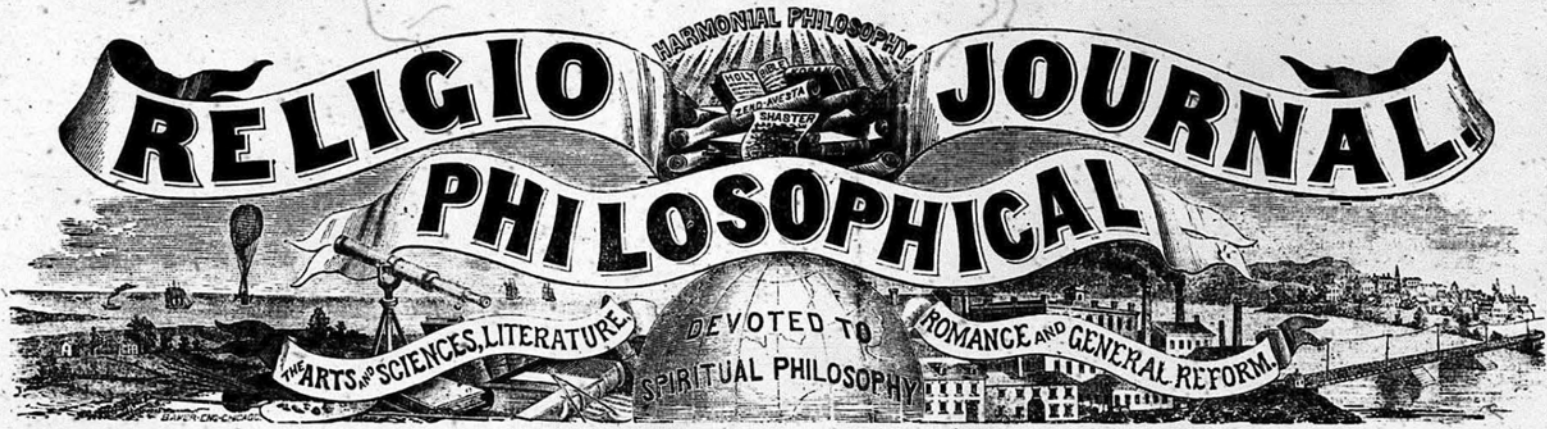
A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

D A W N.
A highly entertaining Novel. Very interesting to Spirit
ualists.
Price, \$2; Postage paid.

JESUS OF NAZARETH; OR, A TRUE
History of the Man called Jesus Christ, given on
Spiritual Authority, from Spirits who were Contemporaries

JESUS OF NAZARETH; OR, A TRUE
History of the Man called Jesus Christ, given on
Spiritual Authority, from Spirits who were Contemporaries
of him with his Disciples, and his Apostles.



\$3.00 PER YEAR IN ADVANCE.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, OCTOBER 24, 1868.

VOL. V.—NO. 5.

ARE THE CHILDREN AT HOME?

Each day when the glow of sunset
Fades in the western sky,
And the ones tired of playing
Go tripping lightly by,
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.
Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together,
And oft as the shadows come
With tremulous voice he calls me
"It is night, are the children at home?"
"Yes, love," I answer him gently
"The're all home long ago."
And I sing, in my quivering throat,
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
House in the better land.
Home where never a sorrow
Shall dim their eyes with tears,
Where the mull of God is on them,
Through all the summer years.
I know—yet my arms are empty,
That fondly folded were,
And the mother heart within me
Is almost starved for heaven.
Sometimes in the dark of evening,
I only shut my eyes,
And the children all about me,
A vision from the skies,
The babes whose dimpled fingers
Lost the way to my breast,
And the beautiful ones, the angels,
Passed to the world of the blessed.
With never a cloud upon them,
I see their radiant forms,
My boys that I gave to freedom
The red sword sealed their vows
In a tangled Southern forest,
Twin brothers, bold and brave,
They fell; and float they did for,
Thank God, the fates they did for.
A birth, and the vision is there,
Away on wings of light,
And again we are together,
All alone in the silent night,
They tell me his mind is failing,
But I smile at life's frailty;
It is only back with the children,
In the dear and peaceful years,
And still as the summer sunset
Fades away in the west,
And the way ones, tired of playing,
Go tripping home to rest,
My husband calls from his corner,
"Say how have the children come?"
And I answer with eyes uplifted,
"Yes, dear, they are at home."

WILFRED MONTRESSOR; OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE
COQUETTE," ETC.

BOOK FIRST—THE SEVEN.

CHAPTER V.—THE EXPLANATION—THE DEPARTURE.

[Continued from last week.]

Zorah, the disguised Georgian, entered the
octagon chamber.

Wilfred Montessor was alone, and the vest-
ment of ceremony was lying on the circular table
before him.

"You have acquitted yourself well, my Georgian
page, in this farce of the Secret Order of the
Seven."

The words of Montessor excited a mingled
feeling of pleasure and surprise in the Georgian.
Do not misunderstand me, Zorah. At another
time I will instruct you in the history and char-
acters of these personages. They are conspicu-
ous among their fellows. The Napoleons of the
world, small add great, are superstitious; they
are influenced by the shadows, the types or
things. It is calm, serene, reflecting mind, that
penetrates the inner sanctuary of life.

A serious solemn thing is the existence of
secret, organized power, moving and acting
under the intelligent will of one man. Smiles
and tears, hope and despair, life and death, hang
upon it perpetually. It is no farce. These de-
corations, Zorah the forms—the ceremonies—
were a farce, a trick, a juggle. And so are all
the forms and ceremonies of the actual world,
around us. They are nothing, less than nothing.

Mummies and shows are they, in which
courtesy, justice, science, and religion, the great
reformers of society, arrayed in foppery and tin-
sel, excite alternate reverence and derision.

And yet the men of a nation, in halls of
legislation and in churches; in camps, and

parlors, and assembly rooms, speculate gravely
upon them, and wrangle and dispute bitterly
and fiercely. With the inconsistency of thought-
less prejudice, the same men in a strange land
laugh immoderately at the forms and ceremonies
of the strange people among whom they are so-
journing."

Montessor paused an instant, then offering his
arm to the disguised Georgian, he said:

"We will retire, Zorah. I have still an en-
gagement for this evening, and I must improve
my toilette a little."

"At this chamber?" said Zorah.

"Hmet has his orders," replied Montessor.

The man of thirty-five and the page left the
octagon chamber, and passed through an elegant
conservatory into the hall of the main edifice.

They slowly mounted the staircase. A wind-
ing balustrade of carved mahogany extended
from the hall to the upper story of the mansion.

The hall was illuminated by a Chinese lamp
suspended from the ceiling.

Near the termination of the first flight of stairs,
on the left hand, was a door partially open.

Absorbed in different trains of reflection, Mon-
tessor and Zorah, almost unconsciously, entered
the apartment to which it conducted. On a
dressing bureau of rose-wood and maple, stood
a concave mirror in a splendid gilt frame.

A small lamp was burning in front of the mirror,
and cast a feeble light on the rich furniture of
the chamber.

The faint rays which dimly revealed the drap-
ery of the windows, the ottomans, the Turkish
carpet, reflected from the concave mirror, shone
with redoubled power on a magnificent bedstead
of polished mahogany, surmounted by a canopy
splendidly decorated with gilt ornaments.

The luxurious couch and pillows were nearly hidden
from the eye by the festooned curtains of tape-
stry which hung gracefully from the arching can-
opy.

On a low table, standing near the dressing
bureau, were sundry articles adapted to the
purposes of the toilette.

Zorah seated herself quietly upon an ottoman
and watched the movements of the traveler, Wil-
fred Montessor. The slight change in his
toilette was unperceived, and the man of thirty-
five, dressed with exquisite taste in the fashion
of the times, approached the Georgian. A shade
of melancholy was visible on her countenance.

"You have heard me speak of Mrs. Willough-
by," said Montessor, gently. "She was a friend
of my mother in the days that have gone by
forever. By a curious coincidence, on this very
day—my birth-day, Zorah—her only son, Fred-
erick Willoughby, has attained to twenty-one
years. In honor of this event she has invited a
large circle of friends and acquaintances to par-
take of the hospitalities of her mansion."

Zorah said, pensively:
"And Wilfred will leave me?"
"For a brief period, Zorah."

The Georgian rose from the ottoman and
placed her arm tenderly around the neck of
Montessor. The latter looking at his watch,
added:

"It is nearly eleven o'clock, Zorah: my ab-
sence will not exceed two hours."

"The hours pass wearily, very wearily, in the
absence of my lord."

Montessor gazed earnestly upon Zorah's
countenance.

"You have not told me of this, until now:
I will think of it, Zorah."

He pressed the Georgian lightly, to his bosom
and imprinted a kiss upon her lips. There was
tenderness in his parting caress and the heart of
Zorah thrilled with unworldly rapture.

"I shall return soon," said Montessor, "but do
not sit up for me, Zorah: you are fatigued and
require rest."

He left the apartment. Zorah stood motion-
less near the ottoman; she glanced hastily at
his retiring figure. She listened to the slight
echo of his footsteps as he descended the staircase
and traversed the hall; she heard the loud re-
verberation of the closing door.

He was gone.

The British association for spreading the
gospel among the Jews, spent some \$36,000 last
year without making a single convert.

A Lees (Mass.) minister feels encouraged
when he finds a Sabbath audience of a dozen to
hear him. His average allowance is five.

An unclerical clergyman tried twice to
shoot himself on an Ohio steamboat under the
impression that he had been robbed of \$100,000,
when he was only very drunk.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dew
Of knowledge, and the light of virtue, wake it
In richest fragrance and purest bloom:
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath sweetened one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

THE BUTTERFLY'S MISHAP. BY MRS. A. W. WELLS.

A butterfly, roving, with nothing to do,
Over the wall of a clover-field flew.
Fine scented dews—white dews and red—
Up from the waving grasses lifting its head,
There he sought a tongue to drink to slake his thirst,
Till he saw a young girl, in a bright
00, when the grasshopper, hoping to see
Scared his small victim fleeing and clear.
Little old grasshopper: grasshopper green.
Wings legs double under him crashed and beat
Over the garden bed fitted the cover.
Tiring to move for the tall, sweet clover
What though it blossoms fragrant and clear
Richer and redder the flower is than they:
Under the sunny south wind or it grows,
Sweet-breathed, bright-blossomed, elegant flower,
Here, then, he settles with wings upraised
Closing his eyes fully, closing them tight.
Just when he again to smother

All the rich tints of purple and gold.
Ah! But, alas! he saw the same sweet cup,
Slowly the Rose-bug came traveling up,
Down by the butterfly's side,
Honey and crawling and ugly and fat:
Soon as this ill-favored neighbor he knew,
He flew away, faster, butterfly dear,
Upward and downward, around and around:
Where the butterfly glides the air, the
Butterfly nothing, all gold and gay,
Gliding and dashing the summer away.
Lured by their charms, here he fluttered about,
Till midst the glad party a snail crept out.
Tossing dragging his shell-house along,
Doing no mischief and thinking no wrong.

"Now," cries the butterfly, "come a new foe:
Danger as with us where we go."
Off then he speeds; and when he is past,
Look after him and laughs at his quivering waist:
Over the garden and over the wheat
There lies an orchard, old, decay, and sweet.
"This is the spot for me!" cries he, at last,
"Here all is beautiful, and danger is past!"
Toward butterfly: butterfly silly:
See where, sitting up in hand, now squishy Willie:
Under the apple-tree, where he was lying.
Think you he saw you not, resting and dying?
Soar away, butterfly, off at full speed:
Now there is danger, great danger, indeed:
Snail, bug, not grasshopper, they have caught you,
Hereabout, a curly-tailed Will, has caught you!

FROM OUR YOUNG FOLKS. THE CATERPILLAR. BY MRS. D. D. WILSON.

A little sunbeam was out one day, looking for
some work to do: for, although sunbeams seem
to laugh and play all the time, they manage to
accomplish a great deal of labor, and they do it
so pleasantly that it looks to others, and seems
to themselves, only play.

It discovered, upon a small mulberry-tree that
grew upon the lawn at some distance from the
house, some caterpillars' eggs, small and silvery
white. They looked, indeed, as if some faithful
fairy had commenced a piece of delicate em-
broidery which she had forgotten to finish.
But, if the fairy had forgotten them, God had
not. The little warm sunbeam wrapped them
in its golden mantle, and the gentle breezes
fanned them with their invisible arms, and the
soft dew and rain drops kept them clean and
moist.

They well repaid this care, for each tiny egg,
no larger than the smallest glass beads with
which you decorate your dolls, swelled and burst,
and out crawled a tiny black worm, and began
to eat voraciously its cradle walls, for want of
something better. I really do not think that if
it had hunted for a week it could have found
nicer food than you must remember that a worm
is not like a little boy or girl, and if you had
given it bread and milk, or even cake, I am
quite sure it would have turned up its nose: if
it had a nose—at all, and gone on quietly
munching its cradle. Tastes differ, you know.

Do you think that the pretty sunbeam, when
it saw the delicate egg hatch into a squirming,
black, hungry worm, tore off its golden mantle,
and that the perfumed breezes screamed, and
stopped rocking the green cradle, and ran away
to get out of sight of the little reptile? No such
thing! The sunbeam drew her mantle more
lovingly over it, and kissed it with her warm
lips, and the sisterly breezes stole softly up to
peep at it, and gently swing its cradle: for, al-
though it must be confessed that it was not
very handsome, it was still a perfect little worm,
very of its kind, and just what the dear Father
in heaven intended it should be. The little

worm was satisfied also. It was kept warm by
the sunbeam, and found plenty of food if it
could ever have eaten enough; but it ate and
ate, and still was hungry, and ate again, until
the green leaf was all eaten up but the bones—
nothing left but a dry skeleton. Then the
worm, which had grown larger and stronger
squirmed, and wriggled, and crawled off to an-
other fresh leaf, and there commenced his din-
ner, as hungry as if he had not already eaten up
his cradle and his house.

In a few days he made a pause, seemed to
stop to consider a few moments what in the
world to do, for he found his little black coat
quite too small for his increased dimensions,
and it would not answer to eat any more.

So he stopped and reflected awhile, and then
commenced a singular squirming and wriggling,
and lo! his black coat had burst open upon the
back, and he wriggled out of it, and appeared
in his fright, the sunbeam and breezes, in a fine
new suit of dark gray.

He could not stop long to be admired, for the
new suit was larger, and he found himself as
hungry as ever, so fell to eating again.

He was now quite a large worm, and kept his
face clean all the time, without the help of the
rain-drops, who thought it was their especial
business, and ate faster and seemed to enjoy his
dinner better than ever before.

The gray worm was next destined to receive a
new idea. To this time it had only thought of
comfort; but one day a gay dandy of a fly came
along, with a bright green body and shining
silk wings, and he called to see what was
moving upon the little mulberry-tree. "Pooh;
nothing but worms!"—and away he sailed to
find companions more in harmony with his own
aerial life.

The caterpillar raised his head from the leaf
for the first time, and gazed with wonder, admi-
ration, and longing after the beautiful fly that
looked so like an angel and repeated his
words, "Nothing but worms!" and sighed as
he saw his dark gray coat and looked upon his
squirming companions. "True, we are
nothing but worms. We were made to be noth-
ing but worms, and it is not well to strive after
that which we cannot help, but try and be as
good worms as we can." So he commenced
squirming again, and, by and by, crack! went
his dark gray coat with a terrible rent in the
back; and when he wriggled out of it to see
what was the matter, lo! there was another new
suit of clothes ready made to his form, still a
little lighter, prettier, and larger than the other.

The good worm was very thankful, and not a
little surprised, but at the same time extremely
hungry; so he again commenced eating with all
his strength. Thus passed his life. A bird came
one day, and ate and carried away several of his
companions, but this did not trouble him. He
admired the bird and its swift flight with a
patient longing, and then turned contentedly to
his green dinner again.

Then a spiny, noisy cricket came to make a
call, and made him jump with nervous fright
every time he spoke, his voice was so shrill.
He was a little saucy, too, and swung himself
about in a lordly manner, and talked in very
contemptuous tone about poor, crawling worms,
and pitied them, and wished they could have
had a happier lot.

The caterpillar wished so too, in his patient
way; for he was very humble, and did not know
it was not at all polite in the cricket to speak in
that manner; but when he was gone his face
brightened, and he felt more cheerful, and softly
admitted to himself that it was not altogether
pleasant to have visitors that felt above his own
rank in life.

Then some little girls came along, that were
searching for flowers,—little, rosy, bright-eyed
darlings like the little ones that read this story.
They were afraid of the poor caterpillar, and
wanted to poke him with a stick, only they
dared not, and called him a horrid old thing,
and wished he was dead. The poor caterpillar
felt sorry and more humble than ever, although
he could not think what he had done to deserve
such treatment.

He had lived just as God made him to live
and had always been good and humble.

I think he would have been very sad, if the
good, little sunbeam had not come and kissed
and caressed him, and cured his little aching
heart, for there is nothing like love to cure heart
troubles. Note that down, little ones; and
where you see a poor, forlorn, crying child, be
like the kind sunbeam, and find some work to do
there in loving and curing the little aching
heart or finger, as the case may be. Love is
better than salves or plasters.

At last, one day, a troop of yellow butterflies

came hovering past on silken wings, looking
like second cousins to the sunbeams.

They did not notice the caterpillar, and indeed
he did not expect such condescension; but he
could not help gazing at them, while a longing
greater than he could contain seized him to join
those beautiful creatures. But this he could not
do, and he felt sad, and almost despaired his low
condition. He had been as a worm as perfect as
worm could be, but the glimpses he had obtained
of a higher and nobler life had quite disgust-
ed him with his present state of existence.
His ravenous hunger ceased, and he felt that he
must die.

He spun a silken cord, making it as strong as
he could, and fastened one end around his body,
and attached the other to the under side of the
leaf; and gazing in the direction in which the
beautiful pagant had disappeared, he swung
himself out into the air, determined in death, if
not in life, to that in the atmosphere.

Here he swung for eight days in a languid,
dreamy state, warmed by the sunbeam and
rocked by the breezes, unconscious of the lapse
of time or of his own individual existence. But
at the end of that period a crack in his light
gray coat aroused him, and the sunbeam spark-
led and laughed for joy, and performed with the
zephyr a merry dance, in which the caterpillar
unconsciously joined, being carried in the arms
of the frolicsome zephyr before he had fairly
got his sleepy eyes open. And when he had
got wide awake, so that he could look around to
see what the fuss was about, what do you think
he saw the very first thing? Four beautiful
golden wings, so much like the friendly sun-
beam, bordered with black, dotted with yellow,
and covered with the tiniest and most elegant
feathers, but so small, of course, that you could
not see them. And they were his own! He
could move them slowly back and forth, but
could yet scarcely believe the evidence of his
senses.

No wonder the sunbeam laughed and the
breezes danced to witness the joyful surprise of
the little sylph; for they had known of his sor-
row, and had pitied and loved him in his hu-
mility. And now he had found his reward, and
the sunbeam sparkled and shone upon him,
and the breezes gently fanned him to dry his
beautiful wings and teach him to use them; and
it was not many minutes before he was floating
off to play with them and the little troop of
brother and sister butterflies that had been
transformed around him by the aid of other
sunbeams and other breezes. No more munch-
ing mulberry-leaves on a single bush, but sip-
ping honey-dew from the cups of a thousand
lovely flowers; floating up towards the soft
clouds above the tallest trees; and fully realizing
the bliss of an aerial existence!

Little Graves.
"God plants his flowers at any time,
And gathers at any age."

These little graves are very small—they are
so narrow, deep and dark. They make me shud-
der with their cold, damp silence. Tread care-
fully, speak lowly, these little ones may have
life.

But innocence has no fears. These little pil-
grims have explored the depths of these graves
with no more awe than sleep—with no serious
regrets, no tormenting remorse.

Innocence is engraved upon every lineament
of these sweet faces—see those fair brows, no
care no wrinkles there, no adverse marks that
supernal beauty.

They drank not the cup of life in its lees,
they sipped its nectar sweets. Their spirits
were winged ere they left there wondrously
fair bodies. They were of heaven. Angels
knew them and loved them. We knew them
by one name, the angels by another. We
watched and tended them with tender care
once; but the angels will minister and care for
them evermore. We watched their entering in-
to this mortal life; they wait and look to give
glad welcome to our spirit homes.

We are surrounded with the dying and the
dead; but they are in that clime where they die
no more, and there is "no sorrow there."

Let us cover these little graves with forget-
me-nots and beautiful immortelles. Theirs is
the victory without its battle, the crown with-
out the strife of the race, life without the fear
of death.—Methodist Recorder.

A colored preacher in Nashville seeks to
convert the stubborn members of his flock by
treating them to poisoned peaches.

A negro, after gazing at the Chinese, ex-
claimed, "If do white folks is dark out dere, I
wonder what's de color ob de nigger?"

Frank's Journal—No. 21.

A strange affair occurred to me about this time which I may as well relate.

I had gone up the river on a flat boat, for steamers were not then common as they are now. I had laid down to take a little nap, when suddenly there sprang up a breeze, which caused the rickety thing to take in water. The hands became alarmed and ran to wake me up. Seeing the danger we were in, I advised them to run ashore; but this was easier said than done, for the current was very strong, and the rude vessel altogether beyond our control. Nothing was left but to float with the stream and trust to Providence as best we might. More than two hours were thus consumed in vain efforts for our safety. At length the wind died away and we resumed our course, hoping to reach the landing before sun down, but night came finding us many miles from our place of destination. The thought of spending the night on the Mississippi was to me by no means agreeable; but there was no alternative; so folding myself in a cloak I lay down hoping to bury thought in sleep.

Among the hands was one whom I had formerly employed as a clerk, but had discharged for dishonesty. He had ever since owed me a grudge, and now, thought he, is a good time for revenge. Creeping up softly, supposing me to be asleep, with knife in hand, he was about making the blow that would have settled all accounts between us; when his foot tripped across a rope that had fastened the sweep, and flung him all overboard. The noise awoke me, and I saw at a glance the whole affair. There he lay with knife in hand, guilt and fear strongly depicted on his blanched countenance. Instantly I drew my pistol, and made him fall on his knees begging for mercy. The whole crew hastened to the spot, and being convinced of his guilt, tumbled him overboard without the least hesitation. I can never forget that haggard look as he went over the side.

Daily I found my reward in a course of virtue, and good conduct. We lived a quiet and peaceful life. I was active in the management of my estate, and so pleasantly did day after day pass on, that I scarcely marked the course of time, except when Christmas reminded me that another year had gone. Cards and chess occasionally beguiled an hour, and nothing was wanting to make me completely happy, but that the memory of my lost child brought its sadness along.

One day there came on a visit, one of my former companions, but not the one who first enthrall me. Our conversation naturally turned upon the scenes we had witnessed together, and a desire sprang up to again mingle among those revelries, which he urged upon me with all the eloquence he could bring to bear. I hesitated for awhile, but he at length prevailed, and I took leave for the city: contrary to the advice of all my friends. There I soon became the admiration of a circle of ruined gamblers, debauchers and finished scoundrels. Rapidly did I descend from the plane of rectitude on which I had stood for so many years, and soon became as reckless, as depraved and as corrupt as any of my associates.

In reviewing my past experience, no part of my life brings up such bitter remorse as the first two years after I left the plantation. It was filled with all kinds of crime and wickedness, save that I shed no man's blood; but many an innocent girl had cause to weep that ever she fixed her eyes on me. Every kind of vice had become familiar; when at length my health, which had ever been robust, gave way and thus a check was given to my hellish life. A year rolled on before I could join my companions, and again partake in all their sordid vices; when another attack brought me nearly to death's door.

I now saw that this course could be pursued no longer; but, unwilling to separate from my associates, concluded to sell my plantation, convert all my property into cash, and open a faro bank. Crowds came about me, and mine became the most fashionable resort of the kind.

Few have had the advantages I possessed of seeing life in all its various phases.

At my table might be seen every rank in society and every profession known; for the spirit of gaming seems to be universal. The rich merchant, not satisfied with his accumulated store, must come there to increase his gains. The young man just come into possession of a large estate, and looking around on every side for enjoyment, loiters into the saloon, and a few months finds him a beggar. The clerk with a salary, merely adequate for his support, and anxious, perhaps, to marry the object of his choice, lays down his trifle: doubles his winnings, and for awhile all seems bright and cheerful; but luck turns, he tries again, is perhaps successful, and goes home in an ecstasy of delight with a considerable sum. He is now completely infatuated and nothing can save him. All he possesses is soon gone, and then comes crime. His employer's store suffers, in goods and money—detention follows, and death often ends the scene.

Even the clergy are not exempt from the fascination of the play. They generally come disguised, but no disguise could screen them from my penetration. I have been astonished at the meanness which seemed to take possession of them. No fear of detection could induce them to leave when thoroughly engrossed in play. I have read guilt in their countenances even while administering at the altar.

There came one evening a young man, merely from curiosity. He kept aloof from the table until his co-partner asked him to bet a dollar. He declined at first; but at length complied, and his dollar won. He let it remain, and won again. This he continued until his dollar, had gained a considerable pile. Great was his astonishment, for the whole affair did not occupy ten minutes. He gathered up his money, and I saw no more of him for a week, when he came and again made his bet. Again fortune favored him, and this time he carried off one hundred dollars.

His visits now were more frequent, and still luck continued, and in the course of a week he must have won five hundred dollars. I am sure that he knew nothing of gambling. It was the strangest case I ever knew. Few could attempt this and succeed, for the advantage is always with the dealer. It caused quite a sensation among the regular visitors, and all desired his acquaintance, as, though there was some secret attending his success.

After awhile his luck began to turn, and fortune was no longer his friend; but the demon of play now enthralled him, and he could not resist the temptation. Night after night was he there; at times winning, at times losing, until gradually his money slipped away, and not only his own but a large sum he had taken from his employer. Never can I forget the haggard countenance, the bloodshot eye, the despairing look he gave as he rose from the table. He staggered out of the room, put a pistol to his mouth, and dropped a corpse.

This caseled quite an excitement, and I for awhile had to close the door; but, in a week it was forgotten, and things went on in their usual course.

Can you conceive of a man, such as I have described myself to be, living under constant excitement, witnessing many borrowing scenes with comparative indifference, and yet happy? I cared for nothing but the present moment; that engrossed all my attention. Gambling gave me sufficient excitement—each day was the copy of the one that preceded it.

But a great change came over me after the death of that young man. The shocking scene was constantly before me, and I could not help accusing myself as the cause of his death. I have been told since here, that he dogged my steps from day to day.

And yet such was my innate goodness of heart, if you will call it so, that I lost no opportunity of doing good to others.

There was a man in New Orleans, who had been active in ferreting out the gambling houses and lodging information against them. He had been told repeatedly that his life was not safe, but he heeded it not; in fact, he laughed at it. I am certain that he had been dogged for some time by one he had informed upon.

One evening as he was returning from his wretched cruise, he was struck from behind by a billet and felled to the ground. He made some noise in falling, which was heard by myself and one of the police, and before any further injury could be inflicted we rushed to the spot and arrested the assailant. Since I came here I have been told that the man was not killed and finally recovered.

About this time a man came and offered to take the saloon off my hands. I agreed to his proposal; and falling in with some going to Baltimore, joined him, and we journeyed on together.

Traveling then was not what it is now. From New Orleans to Baltimore was a long and tedious journey, requiring several weeks to accomplish the distance. I could have gained half the time by sea, but that would have brought up continually before me my daughter's death.

On reaching Baltimore, I called upon my nearest relative, and was shocked at the cold reception he gave me. I asked for no explanation, and we parted, but I soon learned the cause. The wildest reports had come from New Orleans to my prejudice, and I found myself excluded from all genteel society. Maddened by this, I cut loose from all restraint, and plunged into every kind of dissipation. I had determined on a very different course from this; had made up my mind that to be truly happy one must obey the laws of morality, and good conduct; I had seen enough of vice to know that no peace of mind, no real enjoyment belongs to him who is its slave. I, therefore, resolved to become a changed man, and but for the course my relatives pursued, I should have been so, but their treatment to me turned my heart to stone.

I am but a wail upon the troubled waters of life, drifted about by every adverse wind and rippling current; having no choice in the matter—a mere child of destiny.

Yes, I am certain I would have become a better man, had my relatives extended to me the hand of kindness. I needed no assistance from them, for I had sufficient property of my own, but I could not bear up under such unfeeling conduct. I became reckless and indifferent, cared for the opinion of no one; and again launched into the gulf of perdition. A few years found me shunned by all respectable people, the companion only of sharpers, and gamblers. I again opened a faro bank, and was stripped of my last dollar.

Now comes the darkest, blackest part of my life. With property in abundance, I was spared the temptation that attends those in need; was often without a dollar, and knew not where to get one. It was in vain for me to seek respectable employment, I was too well known. Pain would I have become the attendant of a gambling house, but could find no such place vacant; often actually in distress for food. I at length took to cards, and no one knew better how to handle them.

Thinking I might do better, elsewhere, I went to Savannah, but, knowing no one, I soon spent what little money I had, and took passage home on board a Yankee schooner. The captain was a surly, ill-natured fellow, hated by all on board, while he, in return, did nothing but walk the deck and quarrel with the passengers.

One day he gave me some abuse, which I answered by knocking him down. He arose in a towering passion, threatening to have me punished for mutiny, which I answered by knocking him down again. He lay prostrate for some time, pretending I had killed him, but as no notice was taken of that, he got up and made for the cabin.

On arriving at Baltimore, he lodged complaint and had me arrested. The passengers were summoned to give an account of the play, and all testified in my favor. He got nothing for his suit, but had the cost to pay. He was a

man of very vindictive feelings and this aroused the most bitter spirit of revenge. He watched his opportunity as I was coming from the theatre, and dealt me a blow from behind that felled me to the ground. I lay insensible for some hours, and even when consciousness was restored, it was some time before I could realize what had occurred; but then, I well knew from whom the blow had come, and I, too, determined on revenge.

About a month after this I fell in with him at a drinking house. He turned pale the moment his eyes glanced upon mine, and quailed before me; but I pretended not to recognize him. He could not feel easy, however, and soon left the room. I followed him at a short distance until we came near a vacant lot. Here was now my chance! At a single bound I was upon him, and before he could utter a word, my knife was in his heart. The affair made quite a noise at the time, but not the slightest suspicion was cast on me.

Original Essays.

For the Religio-Philosophical Journal.

The Devil, and His Use. Article II.

BY MISS MARIA M. KING.

Man is in God's care, whether embodied in flesh or disembodied it; and his care is exercised according to wisdom, and in such an efficient manner as to work out the speediest possible redemption, from all natural depravity. Man on the physical plane has already developed sufficient wisdom, to guard himself and his fellow man, in a degree, against influences whose tendency are degrading; and his power is sufficient to devise means to confine vice to a sphere where it can only exhaust its malignity, in devising schemes which it has no power to execute; or he can protect himself from vicious influences by keeping aloof from them, as he would avoid the poisonous influence of the "Opium" by shunning its vicinity.

Is it possible to so conceive of the Supreme Wisdom that controls and guides man, that it subjects him to devilish influences which it is out of his power to shun? Is God less careful for the good of man in the flesh, than those legislators who devise houses of refuge for the depraved, where they are deprived of the power of going about to destroy or degrade their fellow men? Can it be conceived that there has not been wisdom sufficiently developed in the Second Sphere, to devise methods of depriving the depraved who are transferred there from Earth, of power to scatter the malignant poison of their natures, broadcast, to the injury of their fellow spirits, and also of men in the flesh?

If progress is the law, and men in passing from the physical to the spiritual state, step upon a higher plane of being, then, surely, the methods of Earth must be improved upon in the Second Sphere, and society there must be effectually guarded against all influences that would further degrade it, on whatever plane it may be; and men in the flesh must be guarded against whatever influences from that sphere might hinder the efforts of guardian spirits for their elevation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philanthropists begin to discover, as they come into the light from that sphere from whence emanate the blessed influences which, in this day, are accomplishing so much for the elevation of man. There is a power that dwells in that sphere exercise on individuals in the flesh, where the latter have become subject to their influence by development, that is far more effectual, far more restraining, impelling, prompting, and compelling; than any power, man in the flesh has conceived of as effectual for restraining vice or its effects. This is psychology; and spirits exercise it upon one another; as men in the flesh are beginning to do. With such a power, which can be exercised by disembodied spirits as men have not yet learned to exercise it, vice in the spheres can be restrained within such limits that its influence shall not reach to Earth, or to the circles of the sphere where the virtuous dwell, and whose members constitute themselves missionaries to elevate the depraved, by going among them clothed in a panoply of watchfulness and purity.

But ah! say some, you must give scope to the passions of men, or how are they to out-grow them? Indeed, the passions of men must have appropriate scope in order that they may be ultimately out-grown. This is why God, who has, indeed, power to restrain men in the flesh under all circumstances, does not always do so, but sometimes suffers their passions to rage, and spend themselves upon one another: as this wisdom deems this the best method that can be pursued with men on the lowest plane: where they can not conceive of justice, or practical methods for their own protection. Devilish passions men exhibit, and it seems that all the demons from the fabled hell of orthodox are let loose to stimulate them. There needs no such stimulations as long as men show themselves so entirely competent to stimulate each other to deeds of wickedness.

God institutes means whereby to restrain men's passions that they exhaust not themselves upon the innocent and virtuous. These means are developed as men are developed to use them as God's agents. Civilization unfolds schemes of benevolence whereby the degraded are restrained, and elevated, without the necessity of their raging about like "roaring lions" seeking their prey, and devouring alike the just and the unjust. The higher the civilization, the fewer the criminals to restrain; and the reason for this is apparent. It is, that the benevolence of power exercised to restrain vice, does it so effectually, that its seeds are extracted from the soil where they would have sprung up, and yielded fruit if fostered.

The end of good government is the protection of society against all that can degrade, and its elevation by this, and every other appropriate means. A government that cares so little for the good of its citizens that it permits criminals to roam at large, and at their will poison the

moral of society, besides committing acts of violence, is justly stigmatized as an inefficient government, and one that should be speedily displaced by a better. God's government is not such an inefficient one as some men are ready to represent it, since it is His wisdom that actuates men in the physical state to all schemes that have for their object, the protection of good citizens from the consequences of vice, and the reformation of the criminal. His wisdom also prompts the sages of the Second Sphere, to institute means to protect society in the sphere from the consequences of vice, and to elevate the criminal, and at the same time confine vice within the sphere, within such bounds that it can not be propagated to the sphere below.

The proposition, that vice is propagated from a higher to a lower sphere, is contrary to all precedent in nature. The higher reaches down to elevate the lower, and not to depress it further. This is the method from atoms of inappreciable gross substance to spheres of intelligent beings, as all may know who study nature's methods of action, from lowest to highest yet revealed to man. The electric fluids that operate upon a lower form from a higher, are, invariably, higher than their corresponding fluids or grades in the lower; and corresponding grades always co-operate; for by no other method can development be forwarded. Apply this truth to the subject under consideration, and it reveals the fact that devilish influences are not transmitted from the Second Sphere to the earth-sphere, or from spiritual nature physical. The lowest influences transmitted from the former to the latter, must be of a nature to elevate the latter, by nature's great law.

The demoniacs who have exhibited the phenomena that have led to the conclusion that devils, or what is equivalent, evil-disposed spirits, possess men whether they will or no, have been mediums—individuals susceptible to spirit influences; this can not be doubted; but that they were diseased physically, is as evident, from the testimony adduced from the influence demoniac. What does it signify when a strong magnetic healer "lays the spirit" by the use of his hands to soothe the turbulent influence, but that the patient needs a physical magnetism to assist that of the attending spirit to enable the brain to work naturally? What does it signify that soothing influences transform the evil demon into an angel, on being applied a sufficient length of time to equalize the circulation of the nervous fluids in the system?

Ancient, and modern records, will be searched in vain to find a case of "possession," "obsession," where the phenomena can not be safely attributed to disease instead of diabolism. A guardian spirit wishes to benefit his suffering charge in every way in his power, and seeks to impress thoughts upon his susceptible brain. These thoughts come forth inverted, or distorted in every possible manner, coming as they do through the brain of a madman. The insane exhibit the phenomena of a brain acting to send forth distorted thoughts. A mother, for instance, hates her children when she is insane; her diseased brain distorts her natural love, into hate. The frenzy of "possession" individuals is accounted for like the frenzy of the insane. It is not uncommon for insane persons to rave at times beyond control, which at others they are gentle and harmless.

But why is it, men will ask, that the attending spirit does not disabuse the minds of observers as to the supposed origin of the phenomena; and why do spirits encourage the belief in the power of evil-disposed spirits to roam at will like prowling beasts, from whom it is impossible for the unwary to escape? Ask why it is that nature so long concealed from man the object of her destructive agencies, operating since Earth was formed as much as her, so termed, beneficent ones? Ask why God did not tell unreasoning men that Earth was not formed in six literal days, instead of allowing the ancient seer to use the language he did in giving the account of creation? Ask why Moses, or the prophet that wrote the old Jewish law, did not tell the people why swine's flesh and kindred substances should be discarded for food? Ask why Jesus, the prophet of the Christian dispensation, than whom a greater had not lived, caused the people to believe in his Divinity, by his inspired words? Ask why Paul, who was as evidently inspired as Jesus, endorsed these teachings of Jesus? Ask why the prophets of every nation in ancient times claimed so much especial favor of God, teaching that He was especially interested in one nation or people more than another? Ask why prophets in the present day are permitted to teach every system that the wisdom or ignorance of man can conceive? And above all, ask if it is not time that men reason for themselves on questions that interest them as deeply as this question? Is there a Devil—an arch-fiend with whom God divides dominions, or are there hosts of devils each as powerful to lead men on to destruction as the old Satan of orthodox himself, and these let loose upon mankind, whose eyes are veiled to spiritual things, and who are, consequently, powerless to repel them?

(To be continued.)

Words For Boys To Remember.

Liberty is the right to do whatever you wish without interfering with the rights of others.

Save your money and you will find it one of the most useful friends.

Never give trouble to your mother or father. Take care of your pennies and they will soon grow to be dollars.

Intemperance is the cause of nearly all the trouble in this world; beware of strong drink.

The poorest boy, if he be industrious, honest and saying, may reach the highest honor in the land.

Never be cruel to a dumb animal; remember that it has no power to tell how much it suffers.

Honesty is always the best policy.

It is becoming the fashion in Paris, for persons following in a funeral procession to light their pipes and cigars.

From the August No. of the Atlantic Monthly.

A Remarkable Case of "Physical Phenomena."

It is proposed to give a plain and truthful statement of facts concerning a very marked case of the phenomena known to Spiritualists as "physical manifestations," regarded by scientific men generally as "tricks of jugglery" and by common sense, practical people looked upon as wonderful natural effects, the cause of which has never been explained.

This case in many respects resembles that of the French Peasant girl, Angélique Cottin, so well described by Robert Dale Owen in the Atlantic Monthly of September, 1854, in an article entitled the "Electric Girl of La Perrière," which (though well authenticated by French Journals) took place twenty years before.

The chief interest which may attach to this article will lie in the fact that the occurrences it describes are of very recent date, having happened during the past few months, and are susceptible of verification.

Further than this, it may be added, that the writer is a confirmed sceptic as to the so-called doctrine of Spiritualism. Indeed, a careful study of these phenomena, witnessed by himself, has strengthened him in the belief, that to attribute their production to the spirit of the departed is ridiculous folly, delusion, and imposture.

Mary Carrick is an Irish girl, eighteen years of age, who came to this country in the month of May, 1867. She is very ignorant, like the most of her class, but quick to learn anything required. Previous to leaving her native land she had, for a short time lived in a gentleman's family as "maid of all work," and she has always been healthy with the exception of a severe attack of fever occurring a few months before she left home. By a correspondence with the gentleman in whose service she had lived in Ireland, we find that nothing remarkable was ever discovered concerning her, except that at one time she had been a somnambulist, but seemed to have recovered from her tendency to sleep walking.

Immediately on her arrival, she went to live with a very respectable family in one of the larger towns in Massachusetts. At this time she appeared to be in perfect health. She performed the duties required of her in a most acceptable manner, and nothing whatever in her appearance or behavior excited particular remark. She seldom left the house, and at the time when the occurrences we are about to describe took place, she did not have the acquaintance of six persons outside the family. She had lived in this situation about six weeks, when upon the 24 of July, the bells hanging in the kitchen and communicating with the outside door and chambers commenced ringing in an unaccountable manner. This would occur at intervals of half an hour or longer during the day and evening, but not through the night. It was first attributed to the antics of rats upon the wires. An examination showed this to be impossible; though to put the matter beyond doubt, the wires were detached from the bells; but the ringing went on as before. These bells hang near the ceiling of a room eleven feet high. They never rang unless the girl was in the room or the adjoining one, but were often seen and heard to ring when different members of the family were present in the room with the girl. The ringing was not a mere stroke of the bell, but there was a violent agitation of all the bells, such as might have been produced by a vigorous use of the bell-pulls, had they been connected. A careful examination by the writer and others, showed that there was no mechanism or other appliance by which the ringing could be produced. A few days after the bell-ringing commenced, frequent loud and startling raps were heard, which seemed to be on the walls, doors or windows of the room where the girl might be at work. The noises thus produced were quite as loud as would ordinarily follow a smart application of the knuckles to any article of wood. They were heard by all the members of the family, and many whom curiosity prompted to come in for the purpose of verifying by their own senses, what they were slow to believe. These occurrences increased from day to day, and became a source of great annoyance. The girl, ignorant as she was, and naturally superstitious, became very much excited; and it was with the greatest difficulty that she could be kept in a comparative state of calmness during her wakeful hours, while in her sleep at night she was continually raving. She wept very much, protested that she had no action in the occurrences, and begged of the family not to send her away, for she had not a single friend in the country, to whom she could go, and none of her countrymen would take her in, for the matter had already become notorious, and they shunned her as they would the Evil One, himself. Several applications were made by professed Spiritualists offering to take the girl, and provide for her; but it was not deemed advisable to place her under such questionable supervision. It was finally decided to retain her, and try to endure the disagreeable phenomena which, as will be seen, were only the beginning of troubles.

It should be stated that the raps referred to followed the girl from room to room, and could be heard in her chamber at night, when she was bound to be in a profound sleep. Thus had matters gone on for nearly three weeks, when occurrences of a more extraordinary character began to take place. Chairs were upset, crockery-ware thrown down, tables lifted and moved, and various kitchen utensils hurled about the room. No particular record of these occurrences was made until August 1st; after which time, and until the phenomena had entirely ceased, accurate daily memoranda were noted, from which some extracts are here taken.

On the 3th of August, Mary was washing clothes, when a bench, having upon it two large tubs filled with water, was suddenly moved several inches. The lid of a copper wash-bowl was repeatedly thrown up, when the girl was not near enough to touch it. These occurrences were observed by different members of the family.

August 6th, Mary was ironing. The table at

which she worked continually lifted itself, and troubled her so much that she took her work to another table, where the same operation was repeated, and her flat-iron, which she left for a moment, was thrown to the floor." This annoyance was always repeated whenever she worked at ironing, and more or less at other times. It was seen by all the members of the family, and other persons. The writer saw the table thus lifted, when neither the girl nor any other person was near enough to touch it. It had happened when a child nine years of age was sitting upon it, and also when persons have tried to hold it down. This lifting propensity seemed to communicate itself to everything movable. The covers to the wood-box and wash-bowls were continually slamming. A heavy soapstone slab, one and a half inches thick, weighing forty-eight pounds, which formed the top of a case of drawers, was often affected in a similar manner.

On the 6th of August, as Mary was putting away the tea things, and about to place a metallic tray filled with dishes upon this slab, it suddenly flew up and struck the bottom of the tray with such force as to upset the dishes upon it. This was seen by one of the family, and frequently occurred afterwards. The stone would also often be thrown up, violently when Mary was at work at the sink near it. On the last occasion that this happened, August 25th, the writer was seated near to it, and watching for the movement, which had been repeated several times within an hour. Suddenly it raised itself, and fell with great force, breaking in two through the centre, Mary at the time being in the act of wringing out her "dish-cloth." Soon after, one-half of the same was thrown to the floor, and the fragments were then thrown out of the house on the ground, where they remained quiet. This peculiarly active stone, it should be added, had, a few days previous, been taken from its place and laid upon the floor of a room adjoining, with a heavy bucket placed upon it; but as the same movements continued, it was replaced in its position for the purpose of noticing the effect, and with the result before stated. It had also at one time, been fastened in its place by wooden clamps, which were forcibly torn away. It is, moreover, worthy of particular notice, that another soapstone slab, in which the copper boiler is set, and which had become loosened from the brick work, was split and thrown to the floor in like manner, showing that the force, whatever it may be, has a striking effect upon this kind of material. A piece of the same, weighing several pounds, was also thrown into the kitchen from the wash-room, no person being in the latter room at the time. A common cherry table, standing against the wall in the kitchen, often started out into the room, and at one time was hurled completely over upon its top.

On the 20th of August the table movements occurred many times. On this day a large basket filled with clothes was thrown to the floor. A small board used for scouring knives, hanging against the wall, was thrown quite across the kitchen. The doors were continually slamming, unless locked or latched.

August 26 and 27 were very stirring days, there being hardly a half-hour of quiet. The rappings, which occurred daily, were particularly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub filled with clothes soaking, was thrown from the wash-form to the floor, and emptied of its contents; a stool, having upon it a pail filled with water, moved itself along the floor; a porcelain-lined kettle, standing in the sink, was lifted over the side, and dropped upon the floor. The movable furniture in the girl's room was so much agitated, that, with the exception of the bedstead, it was all taken from the room for the sake of quiet.

The foregoing are a few, only, of the various phenomena occurring from the 21 to the 27th of August, there being but one day during the whole time, when nothing of the kind took place. On the date last mentioned, the girl was sent away for two days, to observe what the effect might be.

On the evening of the 29th she returned and reported that she had not seen or heard anything unusual during her absence. It should also be remarked that the family experienced no trouble while she was away; but within two hours after her return, the demonstrations again commenced.

It is needless to follow them further in detail. It is sufficient to say that similar scenes to those of the previous days and weeks, were daily repeated from the date of her return, until the night of September 12th, when her nervous system succumbed, and she was seized with a violent attack of hysteria. During the paroxysm, which continued two or three hours, she was in an unconscious state, and could be restrained upon her bed, only by the combined strength of her attendants. After the subsidence of the paroxysm, she slept quietly until morning. For several days she remained in a very excited state, and on the nights of the 15th and 17th there was a return of the paroxysm, but without a loss of consciousness. These attacks were not characterized by any very peculiar symptoms, excepting, perhaps, a very disagreeable sensation referred to the base of the brain. From time to time she would seize the hand of her attendant, and press it upon the back of her head, and at the same time complain of strange noises. She also had severe attacks of bleeding at the nose, which seemed in some measure to relieve her.

From the date of her prostration until her removal to an asylum, on the 18th, no phenomena occurred.

At the end of three weeks she was thought to be sufficiently recovered to return to her work and pity for her condition, as well as a curiosity to observe if the phenomena would return, induced the family to receive her back to service again.

She returned in a very happy frame of mind, and comparatively calm; but it was noticed that she was quite nervous, and would start suddenly at any little noise at all resembling the rappings or movements of furniture which had formerly so much annoyed her, and driven her to the verge

of insanity. But none of the phenomena ever again occurred. She seemed very well, grew very fleshy, and performed her duties with alacrity. Being desirous of learning to read and write, a member of the family undertook the task of teaching her.

She proved a very apt scholar, and made remarkable progress. At times, however, she complained of great distress in her head; but nothing of a serious nature occurred until some six weeks after her return, when, on the night of the 25th of November, she had an attack of somnambulism, it being the first instance of the kind since coming to this country. She arose and dressed herself, went to the room of her mistress and asked permission to go out to clean the outside of the windows. Her condition was at once discovered, and she was with some difficulty induced to go back to bed. She remembered nothing of this in the morning. On the following, and for five consecutive nights, this was repeated. At about the same hour of the night she would get up, go down stairs, usually in her night-dress, with no light, and go about her work. She would sweep rooms, dust clothing, scour knives, go out of doors, cold weather as it was, and brush the steps; sit down in the darkness and study her reading and spelling lesson, and finally, in an hour or two, return to bed. On the fifth night, however, nature gave out, and she again passed into the condition of hysteria. She was again conveyed to the asylum, where she now remains, though she seems to have entirely recovered, and is there employed as a housemaid.

So much for the facts in this extraordinary case—facts well attested and beyond contravention. As to the theory of the "moving cause," we have none; but we now proceed to give results of observation and experiments bearing upon the case, referring their explanation to those competent to give an opinion. At an early stage of the phenomena, we sought to trace their production to electricity, and the results of some experiments seemed to give support to this theory. It has already been stated that the rappings were repeatedly heard in the girl's room by members of the family who went in after she was asleep. The noises seemed to be on the doors, and sometimes on the footboard of the bedstead, and at times, as they came very loud, she would start in her sleep, and scream as though in the utmost terror.

(To be Continued.)

(From the Communian.)

Woman's Rights and Communism.

Woman's Rights can only be fully secured by the adoption of Communism.

Woman has a natural right to the same privileges as man in all the relations of society. She should be allowed to engage in any occupation, assume any responsibility, and perform any duties the same as man is allowed to do, and be subject only to her liability for success in any occupation, the same as a man is subject to his liabilities. The laws of our States and of our Government the customs of society, should make no distinction or restriction on account of sex, except only in such respects as the natural capacity and ability of each individual man or woman may require.

But society will have to be completely remodelled in order to secure this condition of woman. To allow woman to vote and to hold office in the Government is a political right, which she is entitled to equally as much as man, but when this is granted, a great deal more will need to be done in order to make her equal with man in her business and social relations. This principle of equality to the sexes will have to be adopted in all the customs of society and in the habits of the people before woman's rights will be fully realized.

It is not politics only that must say, "Woman is man's equal," and politics cannot make her so, until religion, business, the family and society shall also declare it. Politics says woman shall not vote and hold office—it makes her pay taxes, but excuses her fighting. Religion says man is the head of woman, as the Lord is the head of man, and that she must be subject to man as man is subject to the Lord—it requires her to support the church, but excuses her from preaching. Business says that woman must support herself by her own labor and business capacity—she may compete with man, (if she can get the chance), but he pays her only half wages; and then tries to keep her in her own peculiar sphere and out of his particular trade or profession for fear she will ruin his business. The family says the man and woman are one and that one is the man; that what belongs to the woman belongs to the man, and what belongs to the man is his own; the woman is required to sacrifice her equality by obedience in consideration of man's protection. And society is made up of the family, business, religion and politics, and it educates and restrains both old and young to conform to these customs—it says woman is by nature more delicate, refined and feeble than man, but it is horrified with the idea of allowing woman to engage in out-door occupations or recreation which would develop her strength, activity and endurance so as to enable her to compete successfully with man.

But all these wrongs will be righted by Communism. In the Communian she will have the right to hold office and to have an equal vote in all its affairs, so that as the number of Communians shall be increased until the majority vote of their members, will give them possession and control of the Government, then, if not before she will have equal political rights with man. She will be free in her religious opinions and need not depend for her home, support or social position upon what church she belongs to, nor in fact upon whether she belongs to any church at all. She will be an equal partner with man in all the business operations of the Communian—she will have the right to work in any branch of business which it shall carry on, the same as man, and she will be entitled to the same supply for her necessities, comforts and enjoyments from the proceeds of their combined labor and from

their common property. She will be a companion with man, in the mutual enjoyment of their affections—each one seeking the happiness of the other in order to secure their own; but as the home is provided in common by the Communian and not by the husband and wife, she works for the Communian instead of for him and is subject to his orders, she will be independent of any pecuniary necessity to give her hand without her heart, and she will need only to bestow her affections upon him who shall reciprocate it in purity and with kindness and respect; and thus marriage will be perfected by Communism and woman may enjoy equal rights with man in that relation. And society will conform to these true relations—it will encourage all to be free and equal, and to do whatever will make them most useful for the public welfare; and thus woman will become, in place of often being considered an incubation, a true help-mate to man, and both will henceforth cooperate for their mutual assistance, improvement and happiness.

Voices From The People.

For the Religio-Philosophical Journal.

The Pennsylvania State Society of Spiritualists.

TO THE FRIENDS OF SPIRITUALISM IN THE STATE OF PENNSYLVANIA.

The time is near at hand for our annual meeting, the 14th and 15th of this month. Friends, we know there are thousands in our State who are suffering, because there are no organizations; and we hope you will be aroused either to come or send statements to our meeting of your conditions and wants. Let us join heart and hand in the great work of the age. Let us leave your names and your influences, and the good work shall go on. It is mainly through organization that we can become acquainted with each other, and thus join shoulder to shoulder in pressing forward the car of progress. There is a responsibility resting upon us which we must not attempt to throw off. To us is given the work of presenting the grandest truths which the world has ever known. Let us, therefore, resolve that we will do our duty, and that our society shall take its true position by the side of the other State organizations, which are now working so faithfully in the great cause. There are Spiritualists enough, and abundant means in this State, to have several missionaries in the field, who shall spread broad-cast over our land the truths of our religion, and philosophy that are not only calculated to bring our friends together, but to bless all the children of our common Father.

On behalf of the Executive Committee:

HENRY T. CHILD, M. D.

631 Race Street, Philadelphia.

For the Religio-Philosophical Journal.

A Contrast A Brace of Letters.

MESSES, EDITORS: Please stop my paper I am a Spiritualist myself, I also believe in the Christian religion and do not wish my family to be contaminated with delusory or atheistical principles.

JAMES WYLLIE.

Ottawa, Franklin co. Kan., Sept. 23rd, 1868.

BRO. S. S. JONES: As the RELIGIO-PHILOSOPHICAL JOURNAL proposes to fearlessly expose the cause of truth and is really on hand for investigating principles, I therefore have a desire to have the reading of the paper, and to put in my mite for its support. The world is evidently filled to overflowing with sophistry and mysticism, yet there is a class of men who begin to look at this fictitious condition with suspicion, and there are a few who begin to feel the need of something more reliable. Then at last begins to be a demand for something substantial and satisfying. There is nothing that is or can be substantially satisfying but philosophy and scientific truth, and there is nothing which will dig out permanent truth from under this mountain of rubbish, but scientific investigation put in operation by logical reasoning. There appears to be a very general feeling abroad in the world that there are further developments of a higher order to present themselves and that the present inharmonious condition of society is to be superseded by a harmonious and peaceful condition. There are very many conjectures about what it will be and how it is to be introduced. The truth respecting this comfortable condition has not yet made itself manifest. It must be evident to the reasoning mind that when the laws of our being are put into practical operation the result would manifest a much higher condition of life. There can be nothing in the way of our enjoying the highest imaginable conditions of life, but our delusive education for the laws of God which are the laws of nature are perfect, and when not interfered with in their operations secure perfect conditions.

If the RELIGIO-PHILOSOPHICAL JOURNAL is really the medium through which an honest and close investigation of the laws and principles of life can be had, if you will send me the paper, I will return you the price of it.

N. P. STEARNS.

REMARKS.

The two preceding letters were received at the same time and opened in the order in which they are given above. We publish them to show that men may be devoted spiritualists and yet widely differ in opinion as to what is truth.

But it is "all right" yet we must confess that it is not always quite so easy to make our feelings harmonize with our philosophy. We try to do so and hope to come out conqueror—of self.

Now a word in regard to our beloved JOURNAL that Bro. Wyllie fears to have his family read for fear of contamination. How fortunate that his family has so watchful a guardian to think for them.

The Christian religion teaches us to "try all things, and hold fast that which is good."

It is true that we do believe in the "Christian religion" in its broadest sense—in the sense in which the gentle Nazarine taught it—in that

sense in which it was so offensive to the devout Jesus.

We recognize a phrase of religion, which harmonizes with all other truths—all known sciences—a humanitarian phrase of religion which recognizes God as a common father, and all mankind as brothers. Such we teach through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

We trust that our friends will see to it, that our ranks are kept filled up so that when one like Bro. Wyllie discontinues his paper for like causes many more will spring up to fill the breach and enlarge our list of subscribers. We will be true to our convictions of right, and do our duty whatever may be the consequences.

For the Religio-Philosophical Journal.

Spiritualism in Minnesota.

BY N. H. SWAIN.

DEAR JOURNAL: Saturday and Sunday the 25th and 27th ult., were glorious days for Minnesota. On those days was inaugurated the grandest and noblest work ever undertaken by her people, the inauguration of a new spiritual era, which promises the destruction of death with its gloomy consequences and the enlightenment of all her sons and daughters, in the time into a knowledge of our divinely beautiful Harmonical Philosophy. The track is laid and the rolling stock already on the move.

I felt impressed to send you a brief account of our recent State Convention, a brief one only is necessary as you will as soon as practicable (perhaps may already) have the full proceedings through our corresponding secretary.

Subsequently to the formation of our Rice Co. Association of Spiritualists, constituted mainly of persons from Faribault, Morrisstown, Cannon City, and Union Lake, we instituted a series of meetings at these several places which proved so inspiring as to encourage and embolden us to make a call for a State Convention. It so happened that simultaneously with our promptings others in different parts of the state were also inspired with an impulse and a faith in the achievement of the same object. Consequently after a brief correspondence a hasty call was made and our convention convened.

I can assure you and the readers of the JOURNAL, that the expectations of the most sanguine were more than realized.

At an early hour on the morning of the 26th, so large a number had gathered from different sections of the state, as to assure each and all of a "fast of reason and flow of soul,"—a glorious pentecostal season. And such our meeting proved. The convention was organized by calling Esq. Bangs of Mankato to preside and Bro. Train to the secretaryship. In the selection of these Brothers, convention was fortunate. Bro. B. with characteristic ability, presided over our deliberations with dignity and credit. Brother Train applied himself to his duty with all possible devotion and ample ability. A State organization was established and resolutions passed bearing upon the "great interests of our cause." These sessions each day, consisted of inspirational lectures through mediums; recitation of poems, songs and debates or conferences. Notwithstanding we had only two speakers from abroad the time did not half suffice to either discuss all subjects of interest, or exhaust our speaking talent. Indeed, this could not be done since the angelic hosts were with us with their superhuman power of inspiration. I think it was remarked by Sister Logan, that she had met in similar conventions elsewhere but never witnessed the exhibition of better talent, or higher toned and more spirited meetings.

The two days did not suffice and the convention was continued till noon of the 28th, and then adjourned to relinquish the hall to the use of the executive committee board.

Our association recommend through the executive board the holding of quarterly meetings of said association at different parts of the state also auxiliary associations in each county and town. It has also placed two missionaries in the field through whose services and through the renewed hope and courage which our convention has inspired, sustained by angelic ministrations we affirm with full assurance of faith that our cause must ride triumphantly till the sentiment uttered by the president of our association, in response to a call at our last breakfast meal, be most fully realized.

This was:

THE SPIRITUALISTS OF MINNESOTA.

May the sunlight of their beautiful philosophy, never set; but shine on with ever increasing effulgence and power, till not a ray of error either theory or practice is left to afflict mankind.

Of the merit of our several mediums and speakers, I may not speak, since I would not reflect upon the one by complimenting the other. The very variety of our mediums and speakers added interest to our meetings and were alike important to our cause.

Need I say more. The clouds of error are dispersing, our horizon being illumined with the sunlight of our new Spiritual and harmonical philosophy, angelic assurances attend us on every hand and promise success. Truth is mighty and must prevail.

We work then, brethren not as one who beateth against the air, but with our feet firmly based upon the foundation of imperishable truth. Our cause cannot fail. Upward, then friends, and brothers to bask in the sunlight of the spiritual heavens that descend to greet us.

I close knowing you will soon have full particulars of our Convention.

N. H. SWAIN.

Union Lakes, Rice Co.

Minnesota.

For the Religio-Philosophical Journal.

Dr. J. P. Bryant, the Great Healer Letter from, Dr. W. C. Bruzon.

S. S. JONES, Esq.

Allow me through the columns of your paper to pay a tribute to the wonderful powers which control Dr. J. P. Bryant, the great healing medium.

During the past eight months I have been

afflicted with dyspepsia, attended as usual, in severe cases, with torpidity of the liver and sympathetic affection of the heart, lungs and adjacent organs, producing great mental suffering, despondency of mind, nervous prostration and unequal circulation, causing cold feet and hands, cold night sweats, pain in my sides, back and shoulders, general debility and emaciation.

The nervous vitiation being greatly disturbed, a dejected state of mind followed by an exceedingly distressing nature, in fact, so intolerable that I was obliged to resort to powerful stimulating medicines for temporary relief, which ultimately aggravated the disease. Being a disciple of Esculapian in both Allopathy and Eclectic systems of medicine I resorted to the various supposed remedies set forth in the Materia Medica, and after swallowing great quantities of drugs without obtaining relief I was, at last, obliged to abandon business expecting that my labors on earth, in the material body, would soon terminate.

During the fore-part of last July, as a dernier resort, I concluded to go East and visit the sea shore, although I was so feeble that I could hardly get to the cars. Within a few days after arriving in New-York city I was deeply impressed to visit Dr. J. P. Bryant, at No. 325 West 23th street, who had the reputation of being one of nature's healing agents. Although, by this time, I had nearly lost my faith in everything on earth, to relieve my suffering, I called upon Dr. Bryant, who was an entire stranger to me and without asking any questions of me, he took hold of my hands and immediately described my feelings, and stated the cause of my indisposition and announced, to my astonishment, that he could restore me to health, which he accomplished, after a few treatments, by the laying on of hands without the use of any medicine.

This gratifying result has caused me to lose faith in the so called science of medicine and drugs for the restoration of the sick and afflicted.

Believing that the time will soon come when the laying on of hands will supersede all other methods for restoring the sick to health and happiness.

I remain, yours respectfully,

W. C. BRUZON.

Science Confirming the Vision of Clairvoyance.

Nearly a quarter of a century ago A. J. Davis, known at that time as "The Poughkeepsie Seer," while in a state of independent clairvoyance (see "Nature's Divine Revelations," pp. 159, 309, et seq.) describing the origin and constitution of the sun of our solar system, said: "There is an accumulation and agglomeration of particles thrown from other spheres."

Its igneous composition contains Heat, Light, and Electricity. The internal portion of the Sun is an immense mass of liquid fire, evolving an atmosphere of heat, light and electricity.

About the same time, in 1816, M. Arago first saw these rosy protuberances (atmospheric) which he described as "reddish flames which sprang out from the surface of the moon during an eclipse." Until 1821 these protuberances were by all astronomers thought to belong to the moon. The clairvoyant was not, therefore, impressed with the then prevailing astronomical notions while describing the fiery condition of the sun and its atmosphere. Now let us read what the astronomers have discovered during the recent eclipse.

"One of the astronomers sent to India by the French Government to observe this magnificent eclipse, telegraphs that at the point he was stationed he observed it under the most perfect conditions; that at the moment when the moon interposed and covered completely the view of the sun, he was able to obtain a good view of the famous 'rose-colored protuberances,' which have been the vexed question of astronomers, that he found them of a gaseous nature and belonging to the sun. He further added, 'The spectra was most remarkable and unexpected.'"

From the observations taken by these gentlemen there can be no doubt that the problem is now solved, several direct experiments proving in a most conclusive manner that the corona merely consists of incandescent particles in a high state of combustion."—Paris Correspondent of the New York Times, Sept. 27, 1868.

In the "Stellar Key" Mr. Davis says that the enveloping stratified spirit sphere, denominated the "Summer Land," will one day be seen and demonstrated by the telescope.—BARNES OF LIGHT.

Happines.

It would form perhaps one of the most amusing, if not the most instructive chapters in poetic history, to compare the various opinions expressed by the inspired respecting happiness.

He who dwells in a lonely valley believes happiness resides in a crowded city among company and books, while he who sings among the rattle of other men's chariot wheels, and the smoke of ten thousand chimneys, fixes the abode of happiness by the side of some "purling brook—beside a green hill, where the wind is ever fragrant, and the voice of nature alone is heard. The highborn lord sick of the hollow courtesies of polished society, sighs for pastoral solitudes, where bowers never fade, and blossoms never stray, and beauty is never out of bloom; the shepherd bard, on the other hand, who has to wander over moors and mountains, half choked in winter with drifting snow, and half scorched in summer with burning suns—who has to smear and clip his flocks, as well as keep them from the fox, and save them, too, from smothering in a snow wreath, envies the opulent, and longs to be a lord. There was some sense in the remark of a Scotchman "now is beautiful in its seasons," exclaimed, "Aye, nae doubt it was beautiful to you, sitting with the rich wines and the laziest of Jerusalem sitting aside you; but had ye been a poor state-mason, ye would hae said na such thing."

Religio-Philosophical Journal

CHICAGO, OCTOBER 24, 1898.

OFFICE 84, 86 & 88 DEARBORN ST., 34 FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

JOHN W. SMITH, P. S. JONES,

PUBLISHERS AND PROPRIETORS.

See for Terms of Subscription on Premium List and Pro-

spectus on eighth page.

R. R. JONES, Editor.

All letters and communications intended for the Ed-

itorial Department of this paper, should be addressed to S. S. Jones.

All business letters to John C. Bundy.

Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

A PROTEST.

DEAR BANNER.—At the last National Convention, I had the honor, though absent, of being appointed on a committee to carry out measures for State and National Lyceum organizations. Accordingly I signed a call, which was subsequently sent to me, for a Lyceum Convention, to be held in Philadelphia in November. But on due reflection, I wish to enter a protest against the movement, as proposed by the Rochester Convention, and to withdraw from any co-operation therein.

It is my conviction that the Convention, though loyal to the Lyceum interests, made a mistake in the separating the Children's Progressive Lyceum from the American Association of Spiritualists. In the first place, a strong and vigorous parent organization has no moral right to shove an infant and dependent bud out in the cold, and bid it come to fruitage as best it may. That, surely, has a thoughtless, if not a hard and selfish look. In the second place, the young Lyceum cause ought not to be burdened by a cumbersome organization, when its interest could be better served by a reasonable degree of attention on the part of the parent cause. A little thought, a little fostering care, a little love, and a small portion of the three or four days devoted to the deliberations of the annual convention, would cover the Lyceum claims, and enable it to grow into beautiful proportions under the sheltering wing of the Association.

Yours for the Lyceum, MARY F. DAVIS.—
BANNER OF LIGHT.

We most heartily approve of our sister's protest.

The Lyceums should no more be separated from our national, state and local organizations and their fostering care, than should parents and children be separated, during the minority of the latter. The one should lend aid and strength to the other. While the Lyceum will adorn and give zest to Spiritualism, Spiritualism, in turn, is the soul of the Lyceum. They should be one and inseparable in continued action and ultimate design.

There is an overwearing anxiety among many spiritualists to imitate old theological institutions by establishing similar organizations for controlling the opinions, faith and acts of spiritualists; and while it is done under an avowed intention of leaving the utmost freedom of thought and belief, and while there is an element, in our conventions sufficiently strong to enter a protest and prevent the adoption of creeds and sectarian dogmas in faith, yet this tendency is continually manifested to put forth opinions in the form of resolutions which shall, and will be used to define the faith of spiritualists; all which is but an earnest of a tighter bond to be adopted in the future.

We protest against such movements at their inception. No one who has watched the movements that have been made at the last three National Conventions can doubt that such is the tendency.

The movement at Cleveland one year ago to ostracize mediums, for physical manifestations, was the result of plottings to that end, and for which a committee was appointed at the Providence Convention. It exploded at Cleveland; but another movement equally obnoxious to the principles of spiritualism, was put forth under, and received the sanction of that convention, etc. The organization of a secret order. It too died—still born.

To us some of the measures adopted at the Rochester Convention were equally unwise.

Spiritualism is not to be bought or sold, nor confined to a few. It is sown broad-cast and is peculiarly the birthright of the poor. The field of labor is as broad as humanity, and every spiritualist should lend his, and her, undivided efforts to right matters at home. Let our influence be felt in promoting Lyceums, and local organizations and the common schools in every district. Let no one be cowardly about entering his and her protest against sectarian innovations in our common schools, by diligently inculcating liberal sentiments in home circles. We want nothing less than a broad free platform that comprehends every reform.

Let us have organizations for business purposes only. We ever have, and ever shall enter our most solemn protest against any and all measures to bind, or in the least degree to fetter the freedom of thought or expression thereof. Let Spiritualism in all its phases receive the fostering care of its adherents, but let no pecuniary reward be required to be paid for a voice in our deliberations.

Let us "render unto Caesar the things that are Caesar's" but the gospel of the angels is for the poor as well as for the rich, and should be heard; and inspired tongues should be allowed to speak in our conventions, when selected for that purpose, by the local, State or National organizations without an inlatory or pecuniary fee—of five dollars, or any other sum.

We feel called upon to speak plainly upon this subject. We believe, we know, the great public heart—the great soul of Spiritualism, will stand by this sentiment.

Shall it be said that because mediums, or others, who have a word of truth to utter in behalf of the angel word, or the cause of Spiritualism in a local or State Society, shall be forbidden to do so because they have not paid a fee to entitle them to a membership in a National Organization? Nay, nay.

Again, we repeat, we are glad that our sister Davis has put in her protest upon the Lyceum question. More protests will be heard upon this subject we opine.

We have no fault to find with the members of the National Conventions, and doubt not that they did that which they believed to be for the best—that they, like other men and women, are liable to err, and that they did err upon many important points, we have no doubt.

It is our business, as it is the business of every Spiritualist, to canvass all of these questions and express our highest convictions of what is right upon the subject.

We owe no allegiance to any power on earth or in the heavens, but our own highest convictions of truth—the God within. That, alone, with due respect to the judgement for others, we obey.

We have no pride in preconceived opinions. We try to live for to-day—using the past to guard against the shoals and quicksands that may exist in, or near, our pathway, yet uncluttered by nothing is lost by the individual or collective follies of spiritualists. Experience is the greatest and best teacher. If we would, as an order, become secularized—fossilized the powers of the invisible world, which has brought us, as a people, into existence, would thwart it—aye, would disintegrate any organization tending thereto as it now "shakes the dry bones" of Old Theology.

FRONTIER DEPARTMENT.

Our readers will be pleased to learn that Bro. E. V. Wilson has kindly volunteered to take charge of our new Department, and all will agree that no man could be found better adapted to that position.

In two senses he is the man to fill a Frontier Department. His labors on the frontier or in the new States have far excelled those of any other person, and among that most enterprising and intelligent class of people, who are so actively engaged in building up new States, and developing the resources thereof, he is a general favorite. It may be said he is held in the same high estimation by the masses wherever he goes, be it East, West, North or South, but of late his labors have been more especially active in the new States—on the Frontier.

Secondly, Bro. Wilson is a Frontier man in the most important sense. He stands foremost in our ranks as a medium, and as a lecturer. He takes the position of an advanced guard—not a "forlorn hope," exactly, for he is full of hope and trust in the powers that accompany him. He storms the strongholds of old Theology and carries them at the point of truth, which is like a two-edged sword cleaving in twain old errors and superstition, until it stands aghast with wonder and astonishment. The Priests go out to hear him, not singly, but frequently in platoons, armed with Bibles and theological dogmas, believing that these weapons will be sufficient potent to secure the defence of their ramparts from his assaults. With these weapons and the hands that wield them, he is perfectly familiar, and turns them upon Old Theology until his ministers flee from him, warning the people to beware of so dangerous a man—But alas, alas their power to rule the people has gone—The people laughed the Priests to scorn, while they listen with the closest attention to angel teaching through Bro. Wilson.

He will in the FRONTIER DEPARTMENT, give our readers much of his every-day experience. Not a day passes that he does not see, and converse face to face with spirits. Much that he sees and hears will be faithfully reported, and published in that department.

We feel confident, that this movement in the way of progressive improvement of our beloved JOURNAL, will be most heartily approved of by an appreciative public.

COURTEOUS NOTES.

Among the several friendly notes and greetings from our many contemporaries, was the following hearty one from the BANNER OF LIGHT:

We are glad to see this able contemporary again appear in its original size and power, and under the guidance of S. S. Jones, Esq., going forth with its doubled pages to its great and good work in the glorious cause that engages us all more and more earnestly as we become more acquainted with its benefits and blessings. If the thousands of able Spiritualists in the West will take hold and help Mr. Jones, he will make his paper a powerful, useful, and most efficient instrument in spreading the truths of our new philosophy, a religion of life, of death, and of immortality.

The OHIO SPIRITUALIST also lays its under tribute to it by the following highly complimentary and timely remarks:

This paper comes to us this week, enlarged to double its former size, on a better quality of paper, and improved every way. Brother Jones, has undertaken a gigantic task, not only in building up his paper anew, but retrieving the fallen fortunes of the R. P. Publishing House. No enterprise ever set out with brighter prospects, and none ever saw so hopelessly, yet our brother has been ever hopeful, and seems about realizing his ardent desires. The prayers of every reformer must be for his success. The JOURNAL with its enlargement enlarges its field of view, now promising to become cosmopolitan, covering art, science, literature and the news of the day; in short becoming in the West what the BANNER OF LIGHT is in the East.

For which our brothers of the quill have our most heart-felt thanks.

The SPIRITUALIST says: "No enterprise ever set out with brighter prospects, and none ever saw so hopelessly." You are right in this. Our prospects were bright until the evil hour came, in which Mr. Jones was betrayed by those in his own household—those, to whom, he alone, had given position and bread. But thirty pieces of silver, or that which was supposed, by the betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayal, we have said but little—much has been said by our betrayers. Many of our readers are doubtless familiar with a certain circular issued by the then editor and president of the SPIRITUAL REPUBLIC, with certain other names appended, of as little importance, making great promises that they were about to, and soon would publish a paper. Also breathing marvelous threats of legal prosecutions, etc. Occasionally, through some obscure channel, the same

element finds vent in a spirit of unkindness worthy only of the author. But we have, in an experience of many years, learned that hollow pretensions, unaccompanied with visible results, amount to but little—that works are all potent—and that time ever brings the right upper most. So we choose to work on, owing no man aught but good will, leaving those who have done us, and still wish to do us and our enterprise harm, to reconcile their conduct with the principles, which they, in common with us, profess. However "hirculean" the task, with the aid of friends in Spirit-life—good contributors and plenty of praying subscribers, which we hope to have, we will make our enterprise a success.

A VERY COMMON OCCURRENCE.

"EDITOR OF THE JOURNAL: I hope you will correct and excuse mistakes, which may appear in this communication. I have written in much haste."

A large proportion of our correspondence comes to us with a similar request. Each correspondent thinking that "it will be a small matter for Mr. Editor to correct and revise my manuscript. Few unacquainted with the drudgery and routine of the life of an editor and printer, think that on a given day twenty or more similar requests may be made to us. But such is oftentimes the case. Therefore we beseechlingly and politely request our correspondents and contributors to spare us all the revising they possibly can.

These suggestions do not apply alone to new or youthful compositors. For this day we were compelled to lay aside a manuscript from an old and valued contributor, who is an author of more than thirty years standing. Hereafter we hope that each contributor will rather be enabled to say: "Mr. Editor, I have carefully re-written and revised my manuscript to save you that trouble and expense, knowing that your time is greatly occupied, and that your position is one of great responsibility and perplexity." For which we shall be much obliged and their articles much more likely to escape mangling.

MUSIC HALL MEETINGS.

Mrs. Hoagly spoke at this Hall, morning and evening, on Sunday, the 11th inst. By request she spoke upon the subject of the Second Coming of Christ, in her morning discourse, and continued her remarks upon the same subject in the evening.

This was a subject upon which this Sister was pre-eminently at home, and therefore it received at her hands that careful and reasonable scrutiny that sound argument and ripened judgment ever dictates.

MANIFESTATIONS IN ST. LOUIS.

Peter West, the well known, and lately wonderfully developed medium, of this city, has lately been on a visit to St. Louis; where he both pleased and astonished those who had sittings with him. We have received a full account of the manifestations witnessed in his presence while there, which we may have to defer until another issue, as it came too late to warrant its insertion in this number.

THE SPIRITUALISTS OF IOWA.

Our Iowa friends, with those in Minnesota are wide awake and thoroughly imbued to do something for the cause of Spiritualism.

A very profitable and interesting Convention has lately been held at the city of Des Moines, a full report of which the reader will find in another column; which it would be well to read as it embodies many good ideas and suggestions.

LIBRARY HALL.

Mrs. Nettie Colburn Maynard delivered two discourses for the First Society of Spiritualists at this Hall, on last Sabbath, the 11th inst. The attendance in the morning was not large, but in the evening she was greeted with a good audience. We did not learn the particular topics of her discourse.

She speaks in the trance, and makes quite a prepossessing appearance on the platform in her capacity as a public speaker.

MUSIC.

We are now offering new inducements to such as want musical instruments and printed music. By applying to this office by letter any information upon the subject will be promptly given. See advertisements in another column.

A CHOICE NUMBER.

We have endeavored, as we always do, to make this number of the JOURNAL an excellent one. We are still enabled to give our readers extracts from Frank's Journal, which are, if any difference, even more than usually interesting.

DR. CLARK'S SPIRIT MEDICINES.

Will be found advertised in another column, and are said to be equal to all that is claimed for them.

SEWING MACHINES.

See advertisement in another column.

GRANT'S VIEW OF THE PRESIDENCY.—Gen. Grant lately said to some friends who wished to detain him in Washington until after the elections:

"I have a horror of these political jobs, and I don't think my presence here can be at all necessary. Just look at it; I shall have to remain a prisoner in Washington during four long years, to date from March next, and you would deprive me of a little holiday before undertaking that hard labor, more crushing even than the rest. No, no; I need to go and recruit myself awhile among the mountains; and I am going to Galena to wait the result of the election."

Said a member of a church to another, "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it."

See our Book notices in this number of the JOURNAL.

Literary Notices.

THE NORTHWEST FARMER, is the title of a beautifully executed monthly Magazine of Rural Life, published simultaneously at Chicago and Indianapolis, by the "Northwestern Farmer Co. T. A. Ham and T. A. Taylor, Editors, Mrs. M. C. Beam Associate Editor.

We have not seen a more beautifully executed Magazine devoted to the agricultural interest. The typography and embellishments are artistically executed and the paper on which it is printed on is white and clean.

The matter contained in the number before us is well written and deeply interesting to all who take an interest in Agriculture or Horticulture, and who is so destitute of taste as not to do so. The Magazine has nearly completed its third volume. Until recently it was published only in Indianapolis.

Terms \$1.50 per year. Address N. W. Farmer Co., No. 57 State Street.

SMOKING AND DRINKING, is the title of a new little volume of 157 pages, 12 mo. By James Parton, Ticknor & Fields, Publishers.

This little volume is republished from the Atlantic Monthly, and abounds with facts studded with jewels of thought, which renders it highly pleasing to all classes of readers, and is well calculated to do a vast amount of good.

The following subjects are ably discussed: "Does it Pay to Smoke—By an Old Smoker."

"Will the Coming Man Drink Wine?" "Inebriate Asylums, and a Visit to One." Price fifty cents.

HUMAN NATURE, a Monthly Record of zoistic science and intelligence, embodying physiology, Psychology, Spiritualism, Phylology, the Laws of Health and Sociology. "An Educational and Family Magazine. London, James Burns, Progressive Library, 1 Wellington Road, Camberwell S.

This invaluable European contemporary in reform and in the investigation of truth, science &c., &c., should have received an earlier notice at our hands. And we can not now offer any other apology than that in the hurry and press of business, incident to the life of an editor and publisher, the duty was overlooked, forgotten, and unintentionally omitted.

It is a periodical, that is in a cosmopolitan sense, every way worthy of the support and patronage of the scientific, thinking, investigating and reformatory public in every quarter of the globe. We feel that we could not speak too highly of it, and cordially welcome and recommend it to our friends and readers.

LIFE'S UNFOLDINGS.
OR THE
WONDERS OF THE
UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: "The Medium (David Corless, of Hamlet's Grove, McHenry Co., Ill.) through whom this work was given, has been a careful observer of the phenomena of 'Modern Spiritualism' for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal."

The Introduction entitled "The Unfolding" treats of man as the grand objective ultimate of Life's Unfoldings:

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all life: and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Medium to speak. The fullness of all kinds of language investigated. The ring-fence and the carrying of Musical Instruments around the room explained."

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful law of equilibrium unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Soul's Life manifesting Principle?"

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could indulge in a book teeming with such sound philosophy and upon such obscure subjects. Himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES.

81 Dearborn Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH

OR

PRAYING SOLDIER.

BY MRS. H. N. GREEN.

Author of "Lilies Tales of Rural Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I was a Black," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle," etc., etc.

ALSO THE LITTLE FLOWER GIRL

AND THE ORPHAN'S STRUGGLE

By the Same Author.

S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE,
84 Dearborn St.

Chicago, Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Green is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for children.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty-five cents per copy.

A reasonable discount to the trade.

Address

J. C. BUNDY,

84 Dearborn Street,

Chicago, Ill.

Personal and Local.

The elder Dumas is writing a romance from the incidents of Adam Menken's melancholy life.

The officers of the Iowa State Spiritualist Association have our thanks for the excellent manner in which they prepared the manuscript; a report of the State Convention of Iowa.

Mr. Emerson, Mrs. Julia Ward Howe, Henry James, and other prominent people of similar tastes, are to read articles of interest to the Boston "New England Women's Club," during the coming winter.

John B. Gough started on a lecturing tour on the first of October which will not end until the first of May. He has already declined over 800 invitations, and made a score or two of engagements for the years 1899-1900.

The Prince Imperial of France is very fond of dancing. His religious training has not been neglected, as is evident from the following which is credited to him:—"When I am Emperor, I will have every body perform his religious duties; I will not have persons without religion."

Young Dumas threatens to dissect artistic and literary life in Paris, as he has already shown up social life, in the preface to a collected edition of his theatrical writings. It is said he proposes to paint a morose on the fact that his father after forty years of labor is not in circumstances to cease work.

Mrs. H. B. Stowe is small and slight in figure with delicate features, full of intellectual refinement, and quiet grace of manner which, though perfectly unobtrusive, speaks the lady at all times, and would always make her recognized as a person of high culture.

Gail Hamilton says of the New York seamstresses: "All suffering is pitiable, but I cannot spend all my pity upon these forty thousand women in New York, who are annoyed, hindered and injured by the incapacity of foreign servants, but whose lives might grow smooth and peaceful through the advent of forty thousand intelligent American servants."

Our Minister to China, J. Ross Browne, and party, have arrived safely at Yokohama, and left that port for Shanghai on the 28th of August.

After Whalen, the condemned assassin of Dr. Arce McGehee, had been returned to his cell, under sentence of death, he danced a hornpipe and sang a song.

Napoleon employs a corps of men in Paris whose sole duty is to keep a watchful eye on literary men to find out the pseudonyms of each and record anything suspicious.

The Savannah Republican publishes a card, signed by Mr. William H. Smith, calling for relief for the family of the late John J. Audubon, the celebrated naturalist.

An actor 75 years old, and thoroughly "up" in such roles as Hamlet, Othello, etc., was admitted to the position of "old man" in The Detroit poor house, a few days since.

King Theodore's son is to be carefully trained for the Indian civil service. He said to be a boy of uncommon quickness, and will have no difficulty in passing the examination.

Colonel Fitzgerald, editor of the Philadelphia City Items, has another new play, "Wolves at bay," nearly ready for production. The Colonel has written five plays during the past year.

The admirers of Leigh Hunt have been for years trying to raise sufficient funds for a monument to the memory of the poet. Eighty pounds are still wanting to complete the required sum.

LATEST NEWS.

SAVANNAH, October 14.—The steamer San Salvador arrived this morning with the remains of Hon. Howell Cobb. The Mayor and Aldermen, members of the bar, and many citizens, received the body at the wharf, and escorted it to the Central Railroad depot, whence a special train carried the remains to Athens, Ga. Flares were flying at half-mast.

FOREIGN.

LONDON, Oct. 12.

Despatches from Madrid state that great interest is manifested in Cuba, in regard to the representation of that Island in the New Government of Spain, and also in regard to the abolition of slavery; and the action of the Constituent Cortes on these questions is awaited with great anxiety. The Ministers promise Cuba equal liberties with Spain.

The Daily News says there is no doubt the protocol of a treaty prepared by the American Minister will be approved by the English Parliament and by the American Congress.

It is announced that British mails will not go forward by the Hamburg line after October.

LEGHORN, Oct. 15.

Minister Burlingame, representing his Celestial Majesty, the Emperor of China, wins friends personally and for his mission daily, and the attacks made by a portion of the London press on the Chinese and American treaty and the objects of the Embassy generally, have ceased.

MADRID, Oct. 15.

The Provisional Junta is sure of the adhesion of Lersundi, the Captain General of Cuba. Despatches were sent to him by steamer, which left Cadix on the 2d, which it is believed will remove all doubts had of hesitation on his part as to the course to be pursued.

The Junta has issued another circular urging the extinction of all religious corporations.

The internal taxes on home or foreign wares have been abolished.

The Spanish Junta has seized the property of the Jesuits and abolished the order.

MADRID, Oct. 15.

Forty-eight cities being all the administrative centres, adhere to the Junta and monarchical principles. Seven cities have denounced the clergy, and all denounce religious orders.

The meeting of the Cortes has been fixed for December 15, so that representatives from Cuba and Porto Rico may appear.

The Junta has removed the Bishop of Huesca and the Bishop of Urgel, who are accused of having aided the recent Carlist demonstration.

The Catalonians have petitioned against the reduction of the customs tariff.

The army will be exempt from the new tax about to be levied.

MADRID, Oct. 16.

The Central Junta have issued a decree, declaring that all children born of slaves, after the 7th inst., shall be free.

A decree ordering elections for the Cortes in the colonies will soon be issued. Slaves will not be permitted to vote. The Colonial Deputies will be allowed to propose a plan for the abolition of slavery. Free schools in Spain have been reopened. The estimates of the Bureau of Public Works are only half those of last year.

In the appointment of Deputies for the Constituent Assembly, the Spanish Colonies are entitled to send four representatives.

PARIS, Oct. 16.

The *Revenir* asserts that General Prim is intriguing to gain the prime power, but that Espartero, who is daily expected in Madrid, disapproves of the influence of General Prim in the Government, and will do his utmost to thwart his designs.

The *Gaulois* predicts that the European powers will soon recognize the Provisional Junta as the *de facto* Government of Spain.

HAVANA, Oct. 12.

Captain General Francisco de Lersundi has issued a proclamation to the inhabitants of Cuba and to the army here announcing the creation of a Provisional Government in Spain, and acknowledges the same. He invites all to join him in allegiance and loyalty to that authority, and recommends all to peacefully await the course of events. The proclamation has been well received.

HAVANA, Oct. 13.

Captain General Lersundi has not proclaimed for the Provisional Government in Spain, but will maintain order and the laws. He says he is a loyal Spaniard only retains and governs the island as a portion of the Spanish dominions, in respect of parties governing the mother country. He claims to protect the life and property of citizens, and will impede any demonstration of any faction, and preserve the peace.

A little girl, who was walking with her mother, was tempted by the sight of a basket of oranges exposed for sale, and quietly took one; but afterwards stricken by conscience, returned it. On her return home she was discovered in tears, and being asked the cause of her sorrow, replied, sobbing, "Mama, I haven't broken any of the commandments, but I think I have cracked one a little!"

A very little girl said to her mamma one day: "Mamma, do let me dress more plainly." "Why, so dear," said her mamma. "Because I read in the bible, 'The Lord hateth a proud look,' and you know how fine clothes often make me feel."

The Oregon Legislature has adopted a memorial asking Congress to subsidize the branch of the Union Pacific Railroad, leaving the main trunk in the neighborhood of Salt Lake, striking across to the Columbia River, thence to Portland, and thence to Puget Sound.

Amusements.

"Midsummer Night's Dream," which has been nearly produced, at McVicker's Theatre, for nearly a score of nights, is still attracting crowded houses. In reference to it we can say in the language of a contemporary that Chicago owes much to the taste of Mr. Jefferson, in selecting, and the enterprise of Messrs. McVicker and Myers, in producing, so superb and thoroughly artistic a spectacle in "Midsummer Night's Dream." While admiring its results, it is difficult to realize how much of reality, ingenuity, experience, labor, and expense are required to present a spectacle of this kind in all its complements and finish.

Remember seats can be secured six days in advance.

Full houses have greeted the production of Boucicault's Thrilling Drama, the "Long Strike or the Working men of Manchester," at Col. Wood's Museum, which was produced for the last time on Saturday, the 17th inst. And on Monday, the 19th, the New Irish Drama, "Paul A. Dhuil," will be put on the boards of this Theatre.

Monday, October 19th, C. D. Hess & Co., in produce, at Crosby's Opera House, Fox's Grand Fairy Trick Performance, entitled "Humpty Dumpty," consisting of wonderful tricks and laughable mishaps; which will produce a grand rush again for the Opera House.

Arlington's still receive their full share of the lovers and seekers after amusement. The re-open and reappearance of Rollin Howard, the Burlesque Prima Donna, has again added new interest to this already popular resort for amusement.

PEN AND SCISSORS.

How to be at home in the best society—Stay at home.

An electric shock—Painful intelligence by telegraph.

Can a man who steals wood be called a con-winner?

The most thoroughly lost children—Those that never are born.

If shoemakers are not radical, they are at least addicted to extreme measures.

Some very bad actors think they are tragedians because they are murderers of the text.

An affected singer at a concert, the other night, was told by a wag in the audience "to come out from behind his nose and sing like other people."

Public Meetings.

Lecturers and Mediums Convention.

The time of holding the Lecturers and Mediums Convention on the first Wednesday and Thursday in November, Buffalo, N. Y., has been changed to the second Wednesday and Thursday in November. All the speakers and mediums and they only are invited. The Convention will be held at Locum Hall, corner of Court and Pearl street.

JOHN MATTHEWS, Pres.

Missionary Movement in Illinois.

As heretofore noticed, our State Missionary, the well known and eloquent speaker and medium, Dr. E. C. Dean, will enter upon his field of labor the coming month. His route of travel during October will be along the line, and vicinity of the Alton and St. Louis R.R.

Those desiring his services should apply immediately by addressing the Secretary of the Missionary Bureau, at the Dr. himself, at his residence in Rockford, Ill., P. O. 1000. Entertainment and a room for him to speak in, if all that is required of the friends:

J. S. MARSH, Secretary.

No. 92 North Dearborn-street Chicago Ill.

Kansas State Convention of Spiritualists.
The Spiritualists of Kansas will meet in Convention at Topeka on the 24th, 25th and 26th of October 1868, J. M. Perkins E. V. Wilson and other prominent speakers are expected. Ample provision for entertainment of friends will be made. All are cordially invited.

For order of the Executive Com. of State Association of Spiritualists.

R. S. TERRY, Cor. Sec.

Meeting of the Illinois State Association of Spiritualists.
To the Spiritualists of the State of Illinois:
In pursuance of the action of the Third Annual Illinois State Association of Spiritualists, a State Convention will be held in Springfield on Friday, Saturday and Sunday, October 24th, 25th and 26th, 1868. The Association will convene in the Springfield Hall on Friday at two o'clock in the afternoon. Each local society is entitled to two delegates, and one additional delegate for each fifty members or fraction of fifty members over fifty.

A cordial invitation is extended to the Spiritualists of the State to meet for the purpose of united action. Spiritualists, let us all come to this meeting, armed with the noble resolve to labor for the benefit of humanity.

MILTON PETERS, Pres.

W. F. JAMES, Sec.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

NEW BRICK MACHINE.

PATENTED JULY, 1868.

For improved clay—common labor only required—worked by one man—makes 5000 bricks, 1800—by horse, 3000 an hour, \$200—1,200 an hour, \$400—by steam, 2,000 an hour, \$500; 3,000 an hour, \$700.

Bricks dried sooner without firing—may be exposed on the hillside, anywhere, no washed bricks.

DRYING TUNNEL.

For drying in twenty-four hours, Trucks, Fruit, Vegetables, Brooms, Corn, Hops, Lumber, Peas, Nuts. Bricks moulded one day go into the tunnel the next, all the year.

HOT BLAST KILN, by which one-half the fuel is saved; 20,000 bricks have been burned with 25 cords.

EXPLOSIVE SEPARATOR, which pulverizes the clay, and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

For further particulars, in a pamphlet (with outline, enlarged) giving full instructions on brick setting and burning with wood or coal, address, sending 25 cents.

FRANCIS H. SMITH,

P. O. BOX 150,

Baltimore, Md.

AURORA BATHING HOUSE, CORNER of Spring and La Salle streets. Will be sold with fixtures in good order, 8 bath rooms, spring water running into the house, heated by steam boilers; room for family bath of 10 or 12 persons, facilities for laundry, and all electrical apparatus, steam bath, etc. Price, \$5,000. If not sold before the 25th, will then be sold at auction.

Subscribed

MRS. ANNA JAMES WILL GIVE PSYCHOMETRICAL definitions, directions regarding the cultivation and use of spiritual gifts, with counsel from spiritual spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or look of face. For advice and delineation, \$2.00. For examination and prescription, \$3.00.

Address

SEWING MACHINES
Having made arrangements with THE MANUFACTURERS.

of all the best style of SEWING MACHINES we Will Furnish

any one of importance to either Machine or Sewer, those of a higher price.

Ten Dollars Less

than regular rates, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, and only one of the machine, but with the

TEN DOLLARS worth of any of the books advertised in our Book List, or the *Religious-Philosophical Journal*, or a part by work, at regular rates, as a premium on the purchase of any machine through our agency.

All who want to HELP US AND THEMSELVES, will buy through our Agency.

Address,
S. S. JONES,
Drawer 6023,
Chicago, Illinois.

PIANOS.
And all other kinds of

MUSICAL INSTRUMENTS.
At greatly reduced rates.

We are now prepared to furnish our friends with almost any style of PIANO, MUSICAL INSTRUMENTS, direct from the Manufacturers, and PRICED VERY LOW, now in many of our publications and deliver the same at the nearest express office. To the purchasers residence, either by express or freight, and if by mail, freight or express, and at a low rate, they can be purchased of the regular dealer.

We have a competent faculty of Musical Instruments, to select the very best, of the kind ordered.

EVERY MUSICAL INSTRUMENT which we sell is warranted to be perfect of its kind.

We shall from time to time give particular descriptive advertisements in this column and elsewhere in the *JOURNAL*, of popular Pianos, Melodians and other Musical Instruments which we have for sale.

Now is the time

for our friends throughout the

NORTH WEST

who are in the want of

MUSICAL INSTRUMENTS

OR

FIRST CLASS

Popular Books or Pieces of

Printed Music,

to obtain the same free of express charges or postage, and at the same time

Aid us in our Work

We will at all times guarantee

Entire Satisfaction

to all who will grant their patronage.

WILLIAM KNABE & CO

PIANOS.

Price List.

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

Full Grand Piano, Concert size, three strings, 8 1/2 octave, with Moderate and Carving on Case, \$1000

THE BANNER OF PROGRESS

IS DESIGNED TO BE

A Liberal Paper,

DEVOTED TO THE

Investigation and Discussion of all

Subjects,

Philosophical, Scientific, Literary, Social, Political, and Religious.

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SUNDAY

AT 514 SACRAMENTO STREET,

(Up stairs), San Francisco.

BY BENJAMIN TODD & CO.

TERMS.

One Year \$3.00 Six Months \$2.00

Single Copies 10 Cents.

No subscriptions received from non-residents, with the exception of the above terms.

New Readers throughout the Pacific States and Territories supplied at a liberal discount from the above rates.

FOR SALE, one of the most beautiful Farms in the State of Maryland situated about four miles west of Baltimore City, containing 235 acres of land, with all the necessary improvements for comfort and convenience. Price \$50,000. For further particulars apply to or address the proprietor on the premises.

J. CROSBY,
Catonville, Baltimore Co., Maryland.

SEXOLOGY AS THE PHILOSOPHY OF Life, illustrating Social Organization and Government. O. F. CROSBY, Author. This is a new work of vital importance. Its object is the Revolution and Reform of Society. It is endorsed by Statesmen and all the leading papers. 500 pages, 12mo, cloth. Price \$2, postage 25 cts. Address JOHN C. BUSBY, Drawer 6023, Chicago, Ill.

MR. PETER WEST, THE SEER, CONTINUES TO GIVE spirit readings. He sees and describes spirits, gives directions in business, domestic, and social matters; clairvoyant examinations, looks up absent friends, and is a true and inspired speaker. Will answer calls by letter and give letters.

Address
PETER WEST,
154 N. La Salle st., Chicago, Ill.

MATILDA A. MOORE, 218 CHESTNUT STREET, ST. Louis, Mo., keeps on hand a full assortment of Spiritual and Life, Health, Temperance, and Periodicals. Also supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited.

A PHYSICIAN WHO WILL TELL YOUR DISEASE—ASKING NO QUESTIONS.

FREE OF CHARGE.
Dr. GREENE, Spiritual Physician, sees instantly the condition of all who approach him. He will tell of a glance how you feel and what your disease is, without your confession of any kind. He will also tell you what will cure or relieve you. Consultation always free. Office, room 15, second floor, Lombard Block, first building, West of the Post Office, Chicago, Ill. Vol. 10, 218.

BENNET COLLEGE OF ELECTIC MEDICINE AND SURGERY.

This college offers facilities for students to acquire a medical education unobtainable at any college in the United States. Ladies admitted to all the lectures and special arrangements are made for them to pursue their studies. Lectures commence Nov. 1st, 1868. For admission request with full particulars. Address

PROF. JOHN FORMAN, M. D., D. O.,
PROF. R. A. CUNY, S. C.,
No. 163 North Clark Street,
Chicago, Ill.

A TREATISE ON THE CAUSE OF EXHAUSTED VITALITY;
OR,
ABUSES OF THE SEXUAL FUNCTION.

BY E. C. MILLER, M.D.

Dr. Miller brings forward a multitude of facts in support of his views concerning the laws of "natural life," and applies them to the sexual function of education in a broad and scientific manner. He looks to the future in the grave and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to improve the public mind with a knowledge of physiological principles that ought not to be restricted to the medical profession.

In giving this book to the world you show yourself to be its wise and faithful friend. Price, 15 cts. postage, 10 cts.

PETERS & SPARLING,
ATTORNEYS AT LAW,
CHICAGO, ILL.

MILTON P. PETERS, GEORGE SPARLING,
Room 16 Lombard Block, Monroe street, adjoining Post Office Building.

SPEAKERS' REGISTER.

PUBLISHED QUARTERLY EVERY WEEK.

[To be useful, this list should be reliable. If therefore, it contains Lecturers to promptly notify us of change whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the single address. Texting particulars to be learned by special correspondence with the individuals.]

C. Fannie Allen, North Middleboro, Mass.

J. A. Allen, Chicago, Mass.

Mrs. N. N. K. Andrews, trance speaker, Delin, Wis.

Mrs. M. N. Anderson, trance speaker, Tampa, Mass., P. O. Box 48.

Cardinal Abbott, developing medium, 127 North Clark street.

J. Madison Allen may be addressed, K. H. Hildreth, Mass.

Dr. T. A. Amos, trance speaker, Chicago, Illinois.

Dr. T. A. Amos, 2001, Rochester, N. Y.

Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago.

Charles A. Andrews, Flushing, Mich.

Joseph Baker, Editor of the *Spiritualist* Appleton, Wis.

Ben. J. O. Barrett, Syracuse, Ill.

Dr. James K. Bell, Palmyra, Michigan.

Mrs. Sarah A. Byrne, Address 87 Spring street, East Cambridge, Mass.

Mrs. P. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. E. M. Brown, P. O. Drawer 5056, Chicago, Ill.

Mrs. E. F. J. Briggs, 151 West 12th street, New York.

Mrs. M. J. J. Briggs, Elm Grove, Colerain, Mass.

Communications from the Inner Life.

We shall give the angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

INVOCATION.

Thou immutable principle, Truth—Thou that bringest peace and harmony unto every heart—Thou that bringest joy and gladness to the oppressed—Thou that art ever present, and only waiting for a perfect recognition—Thou that art in the raging ocean and in the clear blue dome above—Thou that art in the gigantic rocks and in the pebbles upon the shore—Thou that art in the acorn and in the full grown tree of the forest—Thou that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the violet and the rose—Thou that art within the breast of the infant, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the attention of all humanity. We feel that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand march to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all happiness. May we all feel Thy invigorating influence, that we may be quickened in perception and reason from the center of intellectual power, attained only by our experience in the past. May we ever realize that all is in accordance with Thy wisdom, and that Thou in Thy power will bring us to an understanding of ourselves that we may know more of Thy might and wisdom.

QUESTIONS AND ANSWERS.

QUESTIONS BY PROF. WORTHEN, STATE GEOLOGIST OF ILLINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more species?

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon earth's surface was the mineral, then the vegetable, then animal life in its different formations, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same form; not extinct, because there is nothing lost in nature. To your external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of all life.

Q. If man's immediate progenitors are now extinct, to what living forms were they most nearly allied?

A. My brother, they are not extinct in spirit, only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium in this city, in which the controlling influence contended that man had always been an inhabitant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to control mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that on the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his highest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result in good to humanity. My brother looks upon that philosophy as absurd, and yet he must look in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that advanced by the spirits to whom he refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which they are governed—they will do so.

Q. Of what elements is man's spiritual body composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—the other hand it is only a laying off from the spiritual body of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumbered by the material covering or body.

Q. Are those elements liable to change, like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in expression will be the spiritual countenance and the spiritual body.

PAUL J. COLTON.

I have been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect from one who has passed from earth to heaven, I will tell you how I look upon life, upon earth, and life upon this side of death. I feel that a certain length of time upon earth, whatever may be the experience, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within us. By the experience of earth we learn forgiveness, kindness, love, wisdom and truth, and, as I said before, though we always existed in the spirit; yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have had the most severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child is wisdom for the grown-up man or woman. Wisdom we derive from our experience upon earth. I believe that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that at times it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our immortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the different organisms have all told me of their experience, and it was a truth to them, but not to me for the reason that I never had experienced the same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane. I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what amount of strength there was within my individualized spirit. It will not be necessary for me to recall the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happiness that I had ever dreamed of. Again I say innocence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I look upon it as necessary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at birth which makes you an individualized being.

Herein lies the necessity for the different experiences through which we pass to become conscious of the power within; that power is the spirit. Through that covering that spirit has taken upon itself, comes the experience.

You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity for our unfoldment to the higher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach upon any one. Although there are as many different experiences as there are different faces, yet the spirit within is a part of the great Living Power, infinite in goodness, and given to us all.

When you reason thus you will have no fears of the change, death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it on your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that how ever different may be the experience of another individual, yet it is not your duty to blame or reproach. Faith in obtaining happiness, without reason and works, is of but little worth. It would be like a life without experience, if possible. Look upon me as still striving to obtain a higher life, being happy and hopeful—trusting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development, looking upon all things as being in accordance with the great moving principle. I am ever wishing for your happiness, and am near you when it seems the darkest; although I am not perceptible to your external senses, still I am near you in spirit. Although I withdraw

my influence or power from this organism, yet I go not away in the distance. I remain your friend, Paul J. Colton.

For the Religio-Philosophical Journal.

Life and Experience in the Spirit World, by the Spirit of Mary Moore.

As you have repeatedly requested me to give you a history of my early life, of my death and experience in the spirit world. I shall now comply hoping it may prove a benefit to you, and many that now live on earth.

I was born in the state of Connecticut, in the city of Hartford, in the year one thousand eight hundred and twenty-one, of wealthy and influential parents, and was tenderly reared and educated in the most thorough and approved manner for females at that day. My natural abilities were considered superior to the mass of minds that was in attendance at the schools. Suffice it to say, that the pride of my parents prompted them to educate me in the very best manner with all the accomplishments of the age. When I arrived at the age of seventeen my height was somewhat taller than the medium, form, fine and fully developed, eyes dark hazel, hair dark brown, nose of Grecian mold, mouth of usual size, lips full and delicate, eyebrows regular and arching, forehead rather high and full, expression of the face animated and in fine considered by my friends beautiful. My disposition hopeful and confiding with a strong desire for literature and poetry, love entered strongly into my nature, and when I saw one that I thought pure and worthy I loved most passionately and devotedly, and I felt and thought that, that love should be returned as fervently. My parents doted upon me and I in return loved them most sincerely and truly, I was indeed the principal object of their affection and pride, for I gave promise of future greatness as well as usefulness, thus I came to maturity, or what the world calls maturity. But what a grand mistake the world, has made for I now know it requires an eternity to mature and develop our true nature. An eternity to educate ourselves, to become conversant with the great laws and principles of nature.

When I was near my eighteenth year of earth life I became acquainted with a young gentleman of rather a fine and prepossessing appearance. He it was I thought would make me a congenial companion for earth life. He was or appeared to be very affectionate and devoted to me. It was true his intellectual faculties were not just what I desired but his external appearance was fine he had some accomplishments and much flattery, he professed to be truly devoted to me, and the natural result was I soon found myself deeply and passionately in love, for I was of a very confiding and affectionate nature, and supposed all that he said was true and from the heart. But all this I kept a secret from my dear parents and friends. Oh what a fearful mistake I then made, for had I concealed this in this as I did in every other matter, I should have avoided the terrible abyss I was soon plunging into. The reason why I did not was this, I soon discovered that my parents did not place so high an estimate upon his worth as I had done. Thus matters progressed for a time. At times I thought I could discover that his love was not of that pure and devoted nature that I thought it should be, as my own was. But I would soon banish the thought and elude myself for entertaining it, and cruel on my part for thinking so. But time wore on and he finally proposed marriage and I accepted.

Then it was I thought all was right and his motives had been pure and true, and he worthy of all my love, and I then loved him more passionately than I had ever before. But Oh what a fatal mistake I had made, for I soon found that while he was paying his attentions to me, he was affianced to another. This was hinted to me on several occasions but I refused to listen to the story, believing it false, done to injure his fair character. But I was too soon compelled to believe; for a friend placed a newspaper in my hand, containing the marriage notice to another in the City of—Then a blindness seized me, I was paralyzed, my blood ceased to circulate in my veins, my brain reeled and I sank lifeless to the floor. How long I remained in that situation I know not. But when I returned to consciousness I felt that some dreadful calamity had happened to me, and after a time the whole matter flashed through my mind. He had deceived me, he had proved unfaithful to me and had forfeited all the affection and respect I had had for him. But I will not denounce nor heap epithets upon him or condemnation, but leave it all to his own conscience for he has already sufficient to make a hell in his own bosom. I now entertain no revengeful feelings towards him, and may Our Heavenly Father forgive and shower blessings on his head. For since I have entered the spirit world I find all these things has wrought out for me untold good, and was just what I most needed to purify and spiritualize my nature and prepare me to enjoy the great blessings of the spiritual world.

But I have digressed. When as I said I returned to consciousness I was bewildered in mind for a length of time, at first it appeared like a horrible dream dark and terrible, but by degrees my mind became restored to its normal condition. Then the whole truth flashed through my soul. Oh such a horrid and unearthly sensation I then felt, language cannot express the soul anguish I then experienced. I had not previously permitted myself to think for a moment, that his soul could be so base as to woo my pure love, and to forsake me and wed another; therefore the shock came with such wondrous power that it paralyzed me and shocked my whole nervous system; the effects of which I never recovered, as the sequel of my history will prove. My whole nature was changed from that hour. From the cheerful gay and happy disposition that I had before exhibited, I became morose gloomy and dreary, from the gay circle that I had always before moved in I instantly withdrew, or if I did through the solicitations of my friends mix in society and appeared in any degree cheerful, it

was all affectation, and as soon as I could possibly withdraw I invariably did so, and resorted again to my secret chamber, or to field or lawn or some secluded spot, there to brood over my terrible and unhappy condition. At times revenge would be uppermost in my thoughts, my whole soul would be wrought up to a frenzy, then the calmness of despair would come over me. Oh how I dislike to dwell upon this dark and gloomy theme, for it brings back to my mind the terrible agony of the soul that at times took entire possession of me and wholly unfitted me for every duty. My mind became a wreck as it were. I was no longer the lovely and intellectual Mary Moore that I was prior to this soul crushing event. But I will not dwell upon this dark and dismal subject.

Continued next week.

Reported for the Religio-Philosophical Journal.

Iowa State Spiritual Association.

Agreeably to a call of the Secretary of a temporary organization of spiritualists, delegates met in Turner's Hall, in Des Moines, on Thursday, Oct. 1st, 1883, and were called to order by H. N. Kinyon, Esq. Norman Randles, of Bremer Co., was appointed President, H. N. Kinyon, and H. C. O'Brien, of Des Moines, Secretaries.

A business Committee was chosen, consisting of A. C. Edmunds, of Newton; Harrison Augir, of Fayette, and Edwin Cate, of Exira.

Convention adjourned.

AFTERNOON SESSION.

Opened by an invocation from Harrison Augir.

By mutual consent the subject of Organization came up. The unanimous favor of which it was met led to the appointment of a committee, to draft and present a constitution. Said committee to report the following morning. It was composed of the following persons: Edwin Cate, of Exira; A. C. Edmunds, of Newton; Peter Hammond, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirely, of Des Moines.

Convention adjourned.

THURSDAY EVENING SESSION.

Opened by Edwin Cate reading a poem; afterwards song and music by the choir.

Invocation by A. C. Edmunds.

O. H. Godfrey, of Council Bluffs, took the speaker's stand, and addressed the Convention upon the subject of spiritualism, for a full half hour; occasionally burning with the eloquence of a modern Cicero.

At his close Edwin Cox, of Wisconsin, spoke for an hour, kindling in the hearts of his audience a warm gratitude and love for humanity—a speech which will live in the minds of his listeners through life.

Convention adjourned.

FRIDAY MORNING SESSION.

Convention called to order by President Randles.

Invocation by Harrison Augir.

Committee called to report on the constitution—deferred until afternoon session.

A committee was then chosen on resolutions—H. N. Kinyon, A. C. Edmunds, and Mrs. A. Constock, of Osakloosa.

A general conference was now had, speakers limited to twenty minutes. A little confusion hereafter, occasioned by W. W. King, Universalist minister, charging the spiritualists with being arrogant and bigoted—that they claimed, as a body, they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages.

Harmony again being restored the Convention adjourned.

AFTERNOON SESSION.

Convention opened by B. N. Kinyon reading a communication from Allamakee County, which communication was moved to be recorded in the minutes of the Convention—Adopted.

J. P. Davis, of Des Moines, then addressed the Convention on spiritualism and Organization. His remarks were very interesting, and found an attentive listener in every person in the house.

The committee on constitution was called upon, and the report was submitted to the Convention. After much discussion the following was adopted by a majority of votes:

CONSTITUTION.

We, the undersigned, feeling the necessity of a united effort for the more efficient diffusion of truth, and the elevation of humanity, do hereby agree to the following rules of organization:

1.—This Association shall be known as the Iowa State Spiritual Association, and shall hold annual meetings at such times and places as the Executive Committee shall determine.

2.—The officers shall consist of a President, two Vice Presidents; a Corresponding and a Recording Secretary; Treasurer, and an Executive Committee, which shall be composed of the above named officers.

3.—There shall be a Board of Trustees, consisting of five members, which shall control all moneys, funds, or property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the will of the Association.

4.—It shall be the duty of the President of the Association to preside at its public meetings, and also, at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.

5.—It shall be the duty of the Vice Presidents to act as assistants, or proxies of the President; and in case of his disability to assume and discharge his duties; and in the absence of the Vice Presidents, the meeting shall appoint a President pro tem.

6.—It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations; to issue all calls for meetings at the order of the President, and to

be present at all such meetings. The Recording Secretary shall make and keep a permanent record of all the doings of the Association and its agents.

7.—It shall be the duty of the Treasurer to receive and pay out all moneys according to the Executive Committee, but he shall pay out no funds without a written order from the President, countersigned by the Corresponding Secretary; he shall keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.

8.—It shall be the duty of the Executive Committee to carry out the purposes of the Association, to the best of their ability.

9.—Any person may become a member of this Association by signing these Articles and contributing to its support.

10.—This Constitution may be altered or amended at any annual meeting of the Association, by a majority of votes.

Convention adjourned.

FRIDAY EVENING SESSION.

Convention opened by music from the choir.

Invocation by Harrison Augir.

The Convention was then addressed by A. C. Edmunds, upon the "duties of the hour." That "it was the duty of every soul to come out of the darkness into the broad light of truth as was revealed in the Harmonical or Spiritual Philosophy."

Mrs. Patterson, of Des Moines, then took the speaker's stand, and spoke upon the same subject; an exhortation which will live in the minds of the audience for years—that the "duties of the hour" was to love one another, to lift up fallen humanity, and minister to the needs of those in want.

Convention adjourned.

SATURDAY MORNING SESSION.

Convention called to order.

A finance committee was chosen, composed of the following persons: Edwin Cate, S. A. Kelsey, of Des Moines, and Mrs. Mary Aylesworth.

Committee on resolutions was called upon to report. The following was submitted to the Convention, and adopted:

DECLARATION OF PRINCIPLES.

Holding that happiness of the individuals of mankind of all races, colors and conditions is the ultimate of all the principles and forces of God and nature; that to this end all principles and forces are subordinate and conspire through universal and unchangeable laws; that manifestation in the body, or this life (so called) is the rudimental individualized sphere or condition of mankind; that man individually takes on, or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently, not blamable therewith, nor meritorious therefor; that the wisdom of God and nature forbids the implanting in the constitution of man, needs not susceptible of being profitably supplied; that the earth and its resources, the elements and the unfolding universe are the supply in common of such needs, and equal thereto; that reason and intelligence, manifested in the constitution of man are co-ordinate with other principles for his happiness; that ignorance and misdirection in the use of reason and intelligence, substitution of incompatible laws, forces and principles, unfavorable circumstances and conditions are causes of unhappiness and inharmonious to be outgrown in progression and unfoldment under the guidance of wisdom and exercise of impartial and distributive justice; that we can in this rudimental sphere assist and facilitate this outgrowth by conforming to the laws of physical health, cultivating purity of mind, avoiding and removing, so far as we can, individually and collectively, all frictions, collisions, contacts, absorptions and absorptions in society, engendering unhappiness, harmonizing duty and interest, that is, subordinating interest to duty; recognizing the whole human race as our brotherhood, and the whole habitable globe as our country; that each has an equal right to take up and supply his or her needs from the common stock furnished by God and nature for all; that to render ourselves and our fellows happy is the most honorable, acceptable and God-like office we can perform, and the highest worship as well as duty we can consume; that we must lift up suffering humanity, supply their needs and lead them into harmony with the divine principles in their constitution and surroundings; that within each individual of humanity is the divine essence or principle of goodness or God, and that its manifestation outward can be better obtained by love and kindness than by persecution and punishment; hence, we must labor through love and kindness to draw out this goodness or God, and by no means expect or obstruct its outgrowth; that so called death is but the unfoldment or outgrowth of the divine essence or principle of goodness or God in man—the immortal soul—into a higher and better sphere, and, when not unfaithfully sought, to be welcomed with gratitude as the crowning event of this rudimental sphere; that the use of the sexes is reproduction of their kind, and affinitization and union as each and equal counter parts of each other; that each one of the male sex will find an each and equal counterpart in the female sex, and vice versa; that when the each and equal counterparts affinitize and blend the marriage is eternal; and such marriage will occur in this or the succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine laws of God and nature, and essential to the fullest happiness of the individuals of the different sexes; and so called "free love," "polygamy," and indiscriminate sexual indulgence, improper and hurtful substitutions for true marriage; that spirits of the so called dead do now, as in past ages, communicate with the living in this rudimental sphere, intelligently and understandingly, manifesting a tender sympathy and undying love, as well as proving the immortality of the human soul.

Individually thus holding until the good or God within shall manifest better and higher formulas thereof, for progression and un-

Circular.

JAY C. TAYLOR,
Ann Arbor, Mich.

\$3.00 PER YEAR IN ADVANCE. Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. (SINGLE COPIES EIGHT CENTS.)

S. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department.

For the Harmonical Philosophical Journal, CASTLE BUILDING.

BY HENRY CLIFFORD. Near me sits a little maiden, Eyes of blue and golden hair— Rose-bud mouth, with nectar laden, Building castles in the air. Lefty wallerth golden po to, Trees, whose leaves are ever green, Lovely flowers with hues immortal, In the radiant light are seen. Milk-white steeds so pally prancing, Answer to the lady's call; Forms of light and beauty glancing, Fill like sunbeams through the hall. Child we not our little maiden Blue of eye and gold of hair, Roy mouth with kisses laden, Building castles in the air. Yet we would not for our maiden, Ask that life from care be free, Rather would we trust the promise "As her day her strength shall be."

THE MERCHANTS COMPANY.

Wonderful tests given through Home, the Medium.

From the Liverpool (England) Independent.

This word, in the minds of many, is understood to apply merely to a series of juggling tricks, whereby a set of men, either in, or from, that extraordinary country across the Atlantic, seek to impose on the senses of the credulous, attributing, in an excess of national impudence, to the interference and assistance of spirits or demons, the effects produced by their own slight of hand and ingenuity.

But to those who have examined the matter more closely, and without that prejudice as engrained in the nature of the typical Englishman, it has a much deeper significance; it is the term employed to distinguish the faith which now counts its believers by millions in the New World, and has its adherents, more or less numerous, in almost every capital and city in Europe, with a literature yearly increasing, and becoming more and more influential in moulding opinion and modifying creed among the cultivated classes, as yet, anomalously belonging to other schools of theology. To the seekers after information, or to the philosopher, interested in whatever affects his fellow creatures, a short time would not be wasted in trying to understand the real merits of this nineteenth century revelation, as it claims to be. It is not proposed to trace the movement from its commencement, some twenty-one years ago, when what are termed physical manifestations were first made, but to show the form in which the new faith is now held by the multitudes of thoughtful, earnest, intelligent minds, who have long outgrown the need of them, as the literary man has outgrown the horn-book of childhood, but who hail the spiritual philosophy as the interpretation and development of the truths taught by Jesus and His Apostles, which have been preserved, doubtless, but at the same time petrified, in the creeds of the Christian Church.

The doctrine which distinguishes them from ordinary Christians, and which they profess to be Christians of the purest type, cherishing all the moral teachings of the great founder of their faith, is, that the communications between Heaven and earth are still open, that the "one family" still have intercourse, as they confessedly had in the days of Christ, the greatest known spiritualist, and medium between the Above and Below; that the angels of God, or, to use the language of our own day, "spirits out of the form" do take part in human affairs, in this, as in former ages. As angels once troubled the waters in the pool of Bethesda, and opened the prison doors for the Apostles, so angels still at times exercise power over visible objects in nature, themselves unseen; or to those gifted with clairvoyance and clairaudience, as to Abraham, Jacob, Moses, Samuel, Manoah, Daniel, and a host of other Old Testament Seers and Prophets, to Peter, James, John, Cornelius, and many other media spoken of in the New Testament. They also hold that the miracles and signs by which Christ and His early followers attested the doctrine of conscious immortal life, of which they were the heralds, still continue to be wrought as witnesses to the same fact, according to the Saviour's promise, "There signs shall follow them that believe." Believe what? say they; not, surely, in historical Christianity, that in a country named Judea, more than eighteen hundred years ago, God spoke by the voice of His only begotten Son, who wrought miracles and signs among the people to endorse His divine mission, conversing with angels, healing the sick, giving sight to the blind, hearing to the deaf, feet to the lame, and even raising the dead to life; who, after instructing His disciples for above three years, died upon the cross, a vicarious sacrifice for the sin of mankind, to turn away the wrath of an angry God, and to save it from everlasting punishment. Crediting the history of these things, and admitting the precepts uttered by this Divine Teacher, is not the faith which we insure these days, or why is the Church without them to-day? But to them that believe in the real underlying principles of the Fatherhood of God, the brotherhood of the human race—His children—the immortality of their being, and the indissoluble connexion between the visible and the invisible, the material and the spiritual worlds; to such as these, they assert the same

signs and wonders are vouchsafed as were common in the early Church, and if we may credit the testimony of their public prints, witnesses may be counted by thousands, who have seen, constantly repeated, miracles equal in kind and degree to any wrought in Palestine, (save raising the dead, which power the most sanguine among them have not laid claim to), as well as others never before manifested. They acknowledge but one infinite, undivided, unconditioned spirit, the Creator and Preserver of the Universe, and maintain that every other conceivable existence is allied with, and inseparable from matter; though it may be forms of matter sublimated, etherialized, far beyond the cognizance of our normal senses; yet, that those who have passed through the change called death, when they separated for ever from the earthly part of their bodies, and retained only the invisible, impalpable, though essentially material part, viz their spiritual bodies, which possess the same qualities as the resurrection body of Jesus, can, and do, by adapting themselves to certain conditions, and setting upon certain prepared organisms, transmit to their brethren in the flesh indubitable proof of their existence, of their remembrance of the earth-life, and of their continued knowledge of, and interest in, their former companions. This is accomplished by what are called trance mediums, who profess to keep their own individual mentality in abeyance, and to be possessed (so to speak) by the spirits of men, women, or children, out of the form, who speak through their organisms. For instance, the columns of an American weekly newspaper always contain a number of communications given through a Mrs. Conant, of 133, Washington-street, Boston, who holds what are called "free circles," at stated times, and which are advertised as follows:—

"MESSAGE DEPARTMENT.—Each message of this department we claim was spoken by the spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant, while in an abnormal condition called the trance. These messages indicate that spirits co-exist with those in the human form, and that they can be contacted, and whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition."

These messages are so varied in character, style, and ability, that if they are not what they profess to be, they certainly emanate from an exceedingly clever woman, who knows what would be likely to come from the mouths of every class of mind, from the rule, uneducated black, the ignorant child, the neglected and degraded city loafer, up to the expressions of wisdom and piety to be expected from the most exalted characters. Paragraphs continually appear in the same publication, promising to come from bearers or readers of these messages, confessing that they must have come from the very spirits alleged, as they contain things which they and their departed friends alone knew. This is called a "test," and hundreds of such are constantly occurring; and, as the "Angels" and "spirits" whose eyes have opened to see their heart being made manifest, so these witnesses report (not exactly that God is in the medium of a truth), but that, of a truth, they who are dead yet speak! Then there are "seeing mediums," who have visions of objects invisible to the sight in its natural state, as Ezekiel and the young man whose eyes he opened to see the mountain full of horses and chariots of fire, healing mediums, writing mediums, and a host of others.

The writing mediums profess to answer sealed letters, which they do not open or read, addressed by any person whatever to any departed friend, which may be brought, or forwarded to them, and the replies, written by their hands, yet not dictated by their consciousness, are said to contain matter which none but the departed and his inquiring friends could know or understand, even if the letter had been read by the medium; this is a proof which is said to have convinced thousands. If any of our readers have enough preliminary faith (or credulity) to try this test, it may easily be done on the following terms. Here is the advertisement of a celebrity in that line:—

"JAMES V. MANSFIELD, Test Medium, Answers Sealed Letters, at 102 West 15th-street, New York. Terms—Five Dollars and Four Three-Cent Stamps."

Here are some extracts from the said letter:— "The friends again met, but this time at Ashley House. * * * After a short pause loud raps were heard, the table vibrated, tilted, and was raised into the air; then a spirit-ran was seen by the Hon. * * * reclining on a sofa; voices were heard, words half articulated, but sufficiently distinct to be understood. By this time Mr. Home had passed into the trance-state as often witnessed; rising from his seat, he held aloft of an arm chair, which he held at arm's length, and was then lifted about four feet off the ground; traveling thus, suspended in space, he made a circuit round those in the room, being lowered and raised as he passed each of us. The levitation lasted from four to five minutes. On resuming his seat, Mr. Home addressed Captain A. * * * communicating news to him of which the departed alone could have been cognizant. The spirit-form that had been reclining on the sofa now stepped up to Mr. H. and memorized him; a band was then luminously visible over his head, about eighteen inches, in a vertical line above it. His state then assumed a different character, and a voice said: "He will go out of this window, and come in at that." True only one who heard the voice was the Hon. * * * and a cold shudder of fear seized him, as the window was about eight feet from the ground! Mr. Home, now opening the window, was pushed out demer horizontally into space, and appeared at the window of an adjoining room, eighteen to twenty four inches open, through which he was shunted feet foremost. This was done twice. The circle being re-formed, Mr. Home addressed them on the wonderful power exhibited in spiritual manifestations. He then spoke of the principle of Trinity in Unity. At the close of his lecture a cold current of air passed over those present like the rushing wind. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle, like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was described as cold and fearful in the extreme, and a shudder-kick passing over the party, which all heard and felt it. This lasted about ten minutes, as broken intervals. As each gust passed, a dove was seen to move slowly over their heads! All were much surprised, and the interest became intensely felt by the audience, in which Mr. Home now conversed, passing from one language to another in rapid succession, he spoke for about ten minutes. Two or three of the languages were understood, the others seemed to be Oriental. A spirit-form now became distinctly visible, it stood next to the Hon. * * * as on former occasions, in a long robe, with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the voice whispered rather than spoke. Other voices were now heard, and large globes of phosphorescent light passed slowly through the room. Mr. H. now showed signs of exhaustion. * * * Marvellous as they may appear, the facts I have recorded are strictly given in the order of time as they occurred; and all present are quite prepared, if called on, to verify the truth of what I have now stated."

There are many other statements issued, equally strange, but at present, space forbids further enlargement. Another time, perhaps, we may return to the subject.

Spiritualists' State Convention.

The third annual convention of the Spiritualists of Kansas met at Topeka, Oct. 1st, pursuant to call. President, F. L. Crane in the chair.

On motion, Mrs. E. E. Barnum was chosen Secretary pro tem. After an invocation by M. E. Taylor, the President delivered an address of welcome. The Secretary was instructed to furnish the same for publication.

On motion, the chair appointed a committee of three on Credentials. Treasurer's Report was submitted and adopted. The chair appointed a committee on Finance, and also one on By Laws. A committee of three was chosen on By Laws.

Report of the committee on Credentials was accepted and adopted. A committee of four was appointed on Resolutions. After short address the convention adjourned until evening.

EVENING SESSION.—Meeting called to order by the President. After music by the choir, and an invocation by Mrs. Thomas, the convention listened to short addresses from different speakers. Music by the choir. Adjourned to meet to-morrow at 10 A. M.

MORNING SESSION.—Convention called to order by the President. The minutes of the last annual meeting read and approved. Report of the committee on By Laws was accepted. Report of the adoption of the same was deferred until the next meeting.

A committee of three on nomination of Officers for the ensuing year was chosen. Adjourned until 1 1/2 P. M.

of the medium whom they seek to touch, the result. **Be it Resolved,** That justice to the spirits of the dead, and to the cause of Spiritualism in general, requires that these spirits should be kindly, but firmly admonished to take the position of scholars, rather than that of teachers. That it is the sacred duty of all the friends of spiritualism, to guard their children against the stultifying and demoralizing tendency of theology, and to inspire them with more rational and practical ideas of God and immortality. That the evident progress of the human mind in all things in this life, both practical and intellectual, virtually disprove and disprove the doctrine that, "as the tree falls so it lies." That the bondage of creeds, and a requirement of the performance of certain religious rites and ceremonies, is mental and spiritual slavery, and the greatest impediment to human progress. That as order is one of the highest laws of the universe, and organization indispensable to development, we do most earnestly commend to spiritualists everywhere, to organize into associations—not of creed-bound or radical character, but for mutual protection, growth, representation and financial order.

Resolved, That the ministrations of angels and spirits has been a favorite idea all ages of the world, but that it was never fully actualized until the advent of modern Spiritualism.

Resolved, That the people of this world are incapable of elaborating a true philosophy, or a national religion without assistance from the spirit world.

Resolved, That we perceive in the teaching of spirits a system of philosophy, that, when accented by the world, will go far to establish "peace on earth, good will to all men."

Resolved, That the rights of minorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this convention must be of a pluralistic or pluralistic nature, and are to be interpreted as responsible opinions of those only who vote in the affirmative.

Resolved, That we recognize the necessity of the entire separation of religious creeds from political organizations, and that we will oppose by every means in our power, the merging up on the constitution of these United States, the recognition of any particular God, Bible or Saviour, and that all attempts to do this by any convention or ecclesiastical combination, should be denounced by every true lover of religious liberty.

Resolved, That Spiritualism is a religious election, embracing universal truth; that it includes all the facts and phenomena of Nature, and interprets them to human consciousness; that, as a demonstration, it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principles of science.

Resolved, That all punishment for crime which does not aim at the security of society, reformation for the injury done, and reformation of the criminal, wrong in principle and pernicious in practice; henceforth death penalty, being destructive of each of these ends, should be abolished, and in lieu of correctional hospitals, instead of prisons, should be established for the use of those unable to govern themselves.

Resolved, That the age demands the individualization of women, politically, religiously and socially; and therefore demands her thorough and practical enfranchisement.

Resolved, That the property owned by all ecclesiastical and other associations should be taxed the same as that of individuals—to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the best institutions of the country, and prove as in times past, destructive to civil and religious freedom.

The following additional resolution was, after much discussion, also adopted, viz:—

Resolved, That the refusal of the ministers of the various churches to meet in open, honest discussion is proof of the weakness of their cause.

On motion the Convention adjourned until 7 1/2 o'clock, P. M.

Adjourned until 7 1/2 P. M. EVENING SESSION.—Convention reassembled. After music by the choir, and an invocation by Mr. Danforth, Mrs. Danforth spoke in a trance condition, followed by Mr. M. E. Taylor. Report of the state missionary, M. E. Taylor, was submitted and adopted. Adjourned to meet to-morrow at 10 A. M.

MORNING SESSION.—President in the chair. A motion to ordain as ministers of the Gospel of Spiritualism, Mrs. Hannah Thomas and Mrs. E. B. Danforth, was, after much discussion, laid upon the table.

Report of the committee on Finance was accepted.

Mr. and Mrs. Danforth then addressed the meeting.

Adjourned to meet at Germania Hall, at 2 P. M.

AFTERNOON SESSION.—The following resolution was adopted:—

Resolved, That we, the members of the Kansas State Society of Spiritualists, recognize Mrs. H. Danforth of Topeka, and Mrs. Elizabeth B. Danforth of Lawrence, as Ministers of the Gospel of Spiritualism, and as such, entitled to perform all acts that ministers of other religious organizations in Kansas are by law allowed to perform.

The following resolution was adopted: That the Secretary be instructed to furnish the proceedings of this convention and request their publication in the BANNER OF LIGHT, RELIGIOUS PHILANTHROPIST, and THE LANCET. Adjourned sine die. JENNIE CROWE, Sec'y.

Strange Freak of a Somnambulist.

We give below the facts in one of the most remarkable cases of somnambulism that we have ever been called upon to chronicle. A gentleman, in whose veracity we have through confidence, furnished us with the following:—

"I was passing along Beach street last night at about 11:30. When near Hill street I saw a strange specter mounted on the back of a dark bay horse. The animal was moving at a very slow pace, which gave me an opportunity of scanning the remarkable apparition. It was a woman in white. As the horse, moving along at a snail-like pace, came opposite to me, I took in at a glance the entire situation. I recognized the face of the rider. It was Miss—, well known in Chelsea. Her eyes were wide open. They seemed to be gazing at nothing. Her hair hung over her shoulders and down her back. The horse moved along without being guided by his rider. My first impulse was to make a noise, but fearing that a sudden awaking would throw her into a fit of hysterics, I concluded to follow this ghastly rider, and thus be at hand prepared to avert any danger that might threaten. The horse moved down Beach street to Spring, turning the corner of Spring street and swung around into Main street. At the corner of Washington street, a boy, catching sight of the remarkable phenomenon, became so badly frightened that he began howling piteously. I hastened to the side of the 'young lady' who, as I had anticipated, was awakened by this fearful screaming. She looked balance, and would, no doubt, have fallen to the ground if I had not caught her in my arms. I secured the horse and conducted the young lady, much blushing and exclaiming, to her home."

The horse belonged in a stable situated in the immediate vicinity of the lady's home. He had been placed in the stable that evening and securely fastened with a stout halter. How the animal gained access to the stable and liberated and mounted the animal is a mystery that perhaps never will be explained.—(Globe (Ill.) Gazette, Sept. 7.)

Doings of Dr. Samuel Underhill, M. D.

The following letter comes from Dr. Underhill, who is now laboring in Michigan.

DEAR JOURNAL.—I am here at work. McMillan Place came here and saw a snake, and another at Grand Haven, and last night, I held a seance in this place, and had a new medium unfolded, who, entranced, wrote the ages of those present and answered many questions, and ordered another circle to night, and wrote who might attend, one being the Methodist Minister, I am lecturing on Temperance, Theology and Ethics, and expect to preach Sunday on this "If a man die, shall he live again?" There is a waking up on the subject, and a wonderful phenomena of the ring, chair, etc., etc., understood the people. He was treated with much respect by his audience at Grand Haven. I was not with him at Springlake. Some woman's rights folks got a home. This is a good report from the great fruit belt of Michigan; the unemployed can be bought within a few miles of Springlake and the railroads, for from ten to fifteen dollars per acre. Although next to the lake cleared land sells from 50 to 300 dollars per acre. Lots in acre, from \$100 to \$300 per lot. Dense forest, pine, hemlock and many kinds of hardwood can be purchased for 10 dollars per acre, on credit, with a small payment down. Lumber to build with is very cheap. What a man pays in rent in Chicago will build a house the first year. Labor is plenty and wages as good as in Chicago. There are millions of blackberries, and Potatoes, very excellent; water good, fish plenty all the year and steamboats go everywhere, and railroads to all the other places. New Haven, Mich., Oct. 10.

The Influence of Weather on Sickness.

Dr. Ballard, in his report on the health of Islington, for 1867, thus aphoristically states the influence of the weather on sickness:

1. That an increase of atmospheric temperature is normally associated with an increase of general sickness.
2. That a decrease of atmospheric temperature is normally associated with a diminution of general sickness.
3. That for the most part the increase or decrease of sickness is proportional in amount to the extent to which the atmospheric temperature rises or falls.
4. That it is an error to suppose (as is popularly held) that sudden changes in temperature are (as a rule) damaging to public health. A sudden change from cold to hot weather is indeed very damaging; but a sudden change from hot to cold is one of the most favorable circumstances that can occur when sickness is regarded broadly as respects a large population.
5. That, remarkably enough, these influences are most marked in the directions I have mentioned in the colder season of the year, and more certain in the winter than in the summer.
6. That rises and falls of temperature are more certain and effectual in their specific operation upon public health when at the same time the daily range of temperature is lessened, than they are when the daily range is at the same time increased; rises of temperature increasing sickness more certainly and markedly.

3 A clergyman, being requested to address a weary meeting at a late hour, won the hearts of the audience by saying, "Speech is silver; silence is golden. I don't happen to have any small change for you this evening, and so will let you off with gold."

•

... ..

F. A. Perin, Coe. Sect.

Hall, at 2 1/4 p. m.

ANDER SMITH. Price, \$1.50; postage, 24 cts.
Mrs. H. B. Jones, 112, South Clark st., Chicago Ill.

A. M. B. M. Terry, Conductor; J. Dewy, Guardian;
F. A. Pettin, Cor. Sect.

ANDER SMITH. Price, \$1.50; postage, 24 cts.
Mrs. H. B. Jones, 112, South Clark st., Chicago Ill.